Mennonite Year Book and Almanac

For

1901.

PUBLISHED BY THE

EASTERN MENNONITE CONFERENCE.

PUBLICATION COMMITTEE:

A. S. SHELLY, Bally, Pa.

W. S. GOTTSHALL, Schwenksville, Pa.

H. G. ALLEBACH, Boyertown, Pa.

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The New Year.

I know not what the coming year
May bring to me of joy or pain;
I only know He will be near
Whose loving maketh all things plain.

I know not what strange shade may fall
Upon my pathway; but I know
He yet will hear and heed my call
And lead me whither I should go.

It may be over mountains wild;
It may be through the valleys sweet;
But He will never leave his child
To wander with unguarded feet.

And still I know his sun will shine,
His rains will fall, his grasses grow,
His stars will shed their light benign,
His rivers to the ocean flow.

I know how fair the days will glide
When summer decks the smiling land,
Mountains in solemn peace abide,
And all the hills in halo stand.

And while he heeds the rains and snows,
And sets the stars their watch to keep—
Cares for the humblest weed that grows,
And wakes it from its winter's sleep;

While every wind blows by his grace,
And rainbows span the steadfast blue,
Each flower unfailing finds its place,
And knows its time and season too;

I will not doubt his constant care,
Nor fear his promised love will cease,
Who, whether days be dark or fair,
Can keep my soul in perfect peace.

—LUELLA CLARK.

Calendar Explanations and Notices.

ECLIPSES FOR THE YEAR 1901.

In the Year 1901 there will be three Eclipses—Two of the Sun, one of the Moon and a Lunar Appulse :

THE FIRST IS A LUNAR APPULSE, May 3rd, at 1 o'clock 32 minutes in the afternoon.

THE SECOND IS A TOTAL ECLIPSE OF THE SUN, May 18th, at 12 o'clock 30 minutes after midnight. Invisible here—Visible to Eastern Africa, Madagascar, Southern Asia, the Indian Ocean and Australia.

THE THIRD IS A PARTIAL ECLIPSES OF THE MOON, October 27th, at 10 o'clock 17 minutes in the morning. Invisible here—Visible to Eastern Europe, in Asia, the Pacific Ocean and Alaska.

THE FOURTH IS AN ANNULAR ECLIPSE OF THE SUN, November 11th, at 2 o'clock 20 minutes in the morning. Therefore invisible here—Visible to Europe, Asia, Africa and the Indian Ocean.

Movable Festivals.

Shrove Tuesday	February 19th
Ash Wednesday	February 20th
Good Friday	April 5th
Easter Day	April 7th
Ascension Day	May 16th
Whitsuntide	May 26th
Trinity Sunday	June 2nd
Corpus Christi	June 6th
First Sunday in Advent	December 1st

Chronological Cycles.

Dominical Letter	F
Epact	10
Lunar Cycle or Golden Number	2
Solar Cycle	6
Roman Indiction	14
Julian Period	6614

EMBER DAYS.

1. February 27th	3. September 18th
2. May 29th	4. December 18th

In the Jewish Era the year 5662 commences at sunset September 13th, 1901.

In the Mohammedan Era the year 1319 begins on the 20th day of April, 1901.

The Moon (☾) is called the Ruling Planet this year.

THE FOUR SEASONS OR CARDINAL POINTS.

Spring Begins	☉ enters	♈	March 21st at	2 o'clock in the morning.
Summer Begins	☉ enters	♋	June 21st at	10 o'clock in the evening.
Autumn Begins	☉ enters	♎	Sept. 23rd at	1 o'clock in the afternoon.
Winter Begins	☉ enters	♑	Dec. 22nd at	7 o'clock in the morning.

☞ The Calculations in this Almanac are made to Solar or Apparent Time.

L. J. HEATWOLE, CALCULATOR.

Dale Enterprise, Rockingham county, Virginia.

The Bible Readings.

The Daily Bible Readings found on our Calendar pages are those selected by the "International Bible Reading Association," and are inserted by permission. The Association has an enrolled membership of 660,000, and is represented in sixty different countries. The list is issued in thirty languages. Sunday schools will find it a great advantage to form a branch of the Association inasmuch as the bond of membership will secure greater interest and regularity in the daily reading. Members are supplied with an ornamental card of membership containing a list of the readings, monthly leaflets containing brief hints on the daily portions and also quarterly illustrated circular letters. Branch secretaries also receive free a quarterly magazine giving news of the work in all parts of the world. The subscription for members of a branch of not less than ten members is three cents each annually. Circulars with full particulars will be sent free by either of the following honorary district secretaries:

MR. W. SHAW, 646 Washington street, Boston, Mass.
MISS H. B. CHADDOCK, 409 Hague St., West Hoboken, N J.
MRS DRURY LOWE, Box 41, Orlando, Florida.
MRS. R. W. SALTER, 25 S. Mozart street, Chicago, Ill.
MR. F. A. FOSTER, 150 N. Cherry St, Nashville, Tenn.

MEMBERSHIP.

Membership of the Association consists in agreement to read the daily Bible verses, and a subscription of One Penny per annum (Three Cents in Canada and United States), if member of a Branch, or Twopence Halfpenny (Six Cents) for individual members. Branches may be formed anywhere with not less than ten members. The topic of each week's study is the same as the International Sunday School Lesson, and each member is supplied with leaflets, containing hints on the daily readings, and with quarterly illustrated letters.

THE BENEFITS OF UNITED BIBLE STUDY.

Writing on The Value of a Bible Club Rev. O. S. C. Wallace gives the following among others as benefits accruing to the individuals thus studying the Word of God together.

The Bible Club blesses the student spiritually. On general principles it might be assumed that this result would follow from such work. One can hardly search the Scriptures studiously, diligently, teachably, and earnestly without gaining such visions of the truth of God as will quicken the heart. But the assertion that there is spiritual quickening from Bible Club study does not base itself on an assumption or a conjecture or a probability. Experience speaks here with emphasis. It is the testimony of various members of one club, given repeatedly, that the study has proved nourishing to the spiritual life.

It tends to establish studious habits. The materials are prepared by masters in the art of teaching. The methods of study outlined in the leaflets require the application of scientific principles of research. The elementary character of some of the lessons does not alter the fact that the study which obeys these directions follows true principles, and leads the mind into healthy and helpful habits. It is hardly necessary to dwell upon the need of this. The multiplication of reading matter in this generation has balefully influenced the majority of readers. There is much reading but little study, much perceiving but little reflecting, much noting of words but little pondering of ideas. Few study the Bible, or any other book. This, if the condition continues, is loss—certain, inevitable, irretrievable; for from it there must result in due time enervated minds, unequal to the task of severe thinking. Anything which compels real study, even for but a small portion of each day, is therefore not only beneficial but greatly needed in our generation.

It gives enlarged ideas of God and his purposes. This end is secured by reason of the fact that the lessons provided for Bible Clubs require a study of the Scriptures as distinguished from a study of texts. A text may be as sweet as a drop of honey, but only when the banquet room of truth is entered can the richness of the feast be appreciated. God has given many single words for hours of need; but He has given also clear and large views for the furnishing of mind and heart of what He is and what He does among the children of men Casual reading is not sufficient to lay hold fully of these. There must be study. To him who pursues that study carefully there come precious revelations of God, which lead him to reverence anew his greatness and goodness, his wisdom and might.

It prepares one to lead intelligently Bible instruction in the home. The halting, dull, almost helpless sort of teaching which some parents give to their children is pitiful, if not worse. No parent can adequately meet the responsibilities

1st Month. # JANUARY. 31 Days

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s.	d.	Miscellany.		Sun slo. m.	Sun rise h. m	Sun sets h. m.
1	Tues	A sinner's gratitude. Luke 7: 36-47.	1	9 11	4 20	♑	8	☾ in ♉	☽	4 7	23	4 37
2	Wed	The good part. Luke 10: 38-42.	2	10 10	5 15	♑	20	⊕ in Perihelion		4 7	23	4 37
3	Thur	Duty to the poor. Deut. 15: 7-11.	3	11 7	6 5	♒	3	♂ ☿ ☾, ♂ ♀ ♅	☊	5 7	23	4 37
4	Frid	He first loved us. 1 John 4: 9-19.	4	Morn.	☾ R.	♒	16	4) Orion so. 10 47		5 7	22	4 38
5	Sat.	All for Christ. Phil. 3: 1-12.	5	12 3	5 50	♒	28	♂ South 4 3		6 7	22	4 38

1. Jesus anointed at Bethany. Matt. 26: 6-16. — Sunday after New Year. Matt. 2: 13-23; 1 Pet. 4: 12-19 — Day's length, 9 hours, 18 min.

6	**Sun**	A costly gift. John 12: 1-11.	6	12 56	6 45	♒	12	☿ in Aphelion		6 7	21	4 39
7	Mon	The Triumphal Entry. Matt. 21: 1-17.	7	1 46	7 40	♒	25	♂ ☿ ♄		7 7	20	4 40
8	Tues	"Thy King cometh." John 12: 12-19.	8	2 33	8 36	♓	9	Rigel south 9 45		7 7	20	4 40
9	Wed	The prophecy. Zech. 9: 9-17.	9	3 17	9 40	♓	22	♂ ♂ ☾	♉	7 7	19	4 41
10	Thur	Rejoicing and Weeping. Luke 19: 37-48.	10	3 59	10 43	♈	6	Spica rises 10 15		8 7	19	4 41
11	Frid	Hypocrisy in worship. Jer. 7: 8-16.	11	4 41	11 44	♈	20	12) 7☉ souths 8 12		8 7	18	4 42
12	Sat	In the Name of the Lord. Ps. 118: 19-29.	12	5 24	Morn	♉	4	☾ in Apogee		9 7	18	4 42

2. The Triumphal Entry. Matt. 21: 1-17. — 1st Sunday after Epiphany. Luke 2: 41-52; Rom. 12: 1-6. — Day's length, 9 hours, 24 min.

13	**Sun**	The heavenly triumph. Rev. 5: 6-14.	13	6 7	12 48	♉	19	♃ rises 2 10		9 7	17	4 43
14	Mon	Greeks seeking Jesus. John 12: 20-33.	14	6 51	1 36	♈	3	♂ stationary		9 7	17	4 43
15	Tues	Unbelief. John 12: 34 41.	15	7 38	2 24	♈	17	♂ ♀ ♃		10 7	16	4 44
16	Wed	Evil cast out. Eph. 2: 1-10.	16	8 28	3 17	♊	1	☽ in ♌	☋	10 7	15	4 45
17	Thur	Greeks believing. Acts 17: 1-12.	17	9 20	4 24	♊	15	♂ ♅ ☾		11 7	14	4 46
18	Frid	True service. Matt. 10: 34-42.	18	10 13	5 27	♊	29	♂ ♃ ☾, ♂ ♀ ☾, ♂ ♄ ☾		11 7	13	4 47
19	Sat	The reward of service. John 17: 13-26.	19	11 8	6 20	♋	13	Aldebaran so. 8 22		11 7	12	4 48

3. Greeks seeking Jesus. John 12: 20-33. — 2d Sunday after Epiphany. John 2: 1-11; Rom. 12: 7-16. — Day's length, 9 hours, 36 min.

20	**Sun**	Wise men seeking Jesus. Matt. 2: 1-12.	20	12 2	☾ S.	♋	26	♂ ☿ ☾ ☽ enters ♋		11 7	11	4 49
21	Mon	Silences the Pharisees. Matt. 22: 34-46.	21	12 55	6 33	♌	9	♂ ☿ ☉ superior		12 7	11	4 49
22	Tues	Questioners rebuked. Luke 20: 19-26.	22	1 48	7 46	♌	22	Procyon souths 11 3		12 7	10	4 50
23	Wed	The Scribe's reply. Mark 12: 28-37.	23	2 39	8 34	♍	4	Regulus rises 6 57	♌	12 7	9	4 51
24	Thur	The Great Commandment. Deut. 6: 1-13	24	3 31	9 18	♍	17	♂ ♀ ♄ ☽ in Perigee		12 7	8	4 52
25	Frid	Love for others. Lev. 19: 9-18.	25	4 22	10 26	♍	29	Sirius souths 10 4		13 7	7	4 53
26	Sat	The Old Commandment. 2 John.	26	5 15	11 29	♎	10	☿ Great Hel. Lat. S.		13 7	6	4 54

4. Christ Silences the Pharisees. Matt. 22: 34-46. — 3rd Sunday after Epiphany. Matt. 8: 1-13; Rom. 12: 17-21 — Day's length, 9 hours, 50 min.

27	**Sun**	Convincing words. John 7: 32-46.	27	6 10	Morn.	♎	22	27) ♂ souths 2 35		13 7	5	4 55
28	Mon	Parable of the Ten Virgins. Matt. 25: 1-13	28	7 5	12 40	♏	4	7☉ souths 7 56		13 7	4	4 56
29	Tues	Watch! Matt. 24: 42-51.	29	8 2	1 58	♏	16	☾ in ♍		14 7	3	4 57
30	Wed	Be ye ready! Luke 12: 31-40.	30	8 59	3 5	♏	28	♂ ♆ ☾, ☿ in ♍		14 7	2	4 58
31	Thur	Shut out. Luke 13: 22-30.	31	9 54	4 11	♐	11	Orion souths 8 50	☊	14 7	1	4 59

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 4th at 4 17 even	3 37 even	2 57 even.
Last Quarter	" " 12th at 3 40 even	3 00 even	2 20 even.
New Moon	" " 20th at 9 38 morn	8 58 morn	8 18 morn.
First Quarter	" " 27th at 4 54 morn	4 14 morn	3 34 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

January 6. A forward look. Phil. 3: 12–14.
" 13. Youthful consecration. Eccl. 12: 1.
" 20. Abiding influence. Heb. 11: 4; Matt. 26: 13.
" 27. Missions: resolutions. Rom. 1: 14–16.

of the home who is not qualified to make the Bible an interesting book to the children. The Bible Club is exceedingly valuable in this connection. Testimony to this is most emphatic. There have been instances where persons, after visiting in the home of a member of the Bible Club, and observing that the children were made sharers in the results of the father's studies, have remembered the use of Scripture in the daily worship with such interest that they have written back to learn the source of the methods which were applied with such excellent effect. Any Christian who knows the importance of competent training for children will not deem this a matter of small consequence.

The Fifteenth Session of our General Conference.

The General Conference of North America met October 12—18, 1899, in the Hereford Church, Bally, Pa., one of the oldest Mennonite localities in the United States. The Hereford congregation worshipping here has had a continuous existence since 1727, when Jacob Bechtly and Daniel Longenecker preached there. The first meeting house probably stood near the site of the present buildings before 1743. The Conference delegates and visitors stood on historic ground.

It was the fifteenth session of the body that was created so unpretentiously in 1860 at West Point, Iowa. It was the third time the Conference had come to Pennsylvania, and the first time it had seen Hereford. About 50 ministers and 80 delegates, representing 344 votes and 64 congregations, were present. Four new congregations were admitted into the Conference union, viz: The Molotschna, of South Dakota, H. Thiesen, pastor; Zion's congregation of Dallas, Oregon, F. Kliewer, pastor; Bethel College of Newton, Kansas, D. Gœrz, pastor, and the Second Mennonite of Philadelphia, Pa., S. M. Grubb, pastor.

The Conference deliberations consumed five days. By strict adherence to business despatch, a great deal of work could be transacted in that time.

The most important enterprise set on foot was the decision of Conference to begin Mission work in India. Two-thirds of the delegates favored this step. The Foreign Mission Board was instructed to found a Mission in India, and to receive moneys to this end. The Mountain Lake (Minn.) brethren formally offered $600 annually for five years in support of India Missions. Since then, two missionaries have sailed for India, J. F. Krœker, a young Russian brother, and P. A. Penner, of Mountain Lake, the latter having left August 16th, after receiving medical instruction in New York, and acquiring some knowledge of the Hindi dialect.

An Emergency Relief Commission was also created by this Conference, the function of which is to receive funds for charitable purposes. This Commission has been handling large sums since, the gifts received being intended mainly to assist in relieving the famine-stricken in India. Its treasurer is Harrison Landis, 1710 Randolph street, Philadelphia, Pa., to whom all offerings for charitable purposes should be forwarded. The personnel of the Commission is given on another page.

The account of the progress of the work in our Oklahoma mission field was full of encouragement. Three Indian congregations had been founded by three of our missionaries in the Territory, one among the Cheyennes and two among the Arapahoes. A chapel and house had been erected for three out of the four missionaries—for R. Petter at Cantonment, M. Horsch at Havenaom, and H. J. Kliewer at Hammon, the last of whom had begun working among the Red Moon Cheyennes, west of Cantonment, in 1898. The mission chapel at Shelly, Oklahoma Territory, had been sold to Rev. J. J. Kliewer, who ministers to the Bergthal congregation at that place, with the understanding that the Mission Board was to have the use of the building whenever desired in the future. The Darlington Station, the mission school at which place had been closed since June, 1898, was given over to the discretionary power of the Mission Board, and Missionary M. Horsch has for some time labored among the few Indians in the vicinity and preached in the Government school.

The work prosecuted among the Moqui Indians near Oraibe, Arizona, was also reported. Peter Stauffer had been teaching and preaching among them during Missionary H. R. Voth's leave of absence. The Board was instructed to supply the station with a new missionary if advisable, but Missionary Voth has since then returned as is now working among them.

The Publication Board reported itself not only free from debt, but credited with assets to the amount of over $8700. The *Bundesbote* and

2nd Month. # FEBRUARY. 28 Days.

Date.	Week Days.	*International S. S. Lessons and Daily Readings of the International Bible Reading Association.*	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Frid	Hypocrites rejected. Matt. 7: 15-23.	32	10 47	5 20	♋ 24	♄ souths 10 5	♈ 14	6 59	5 1
2	Sat	Looking and Waiting. 2 Peter 3: 8-14.	33	11 38	6 14	♌ 7	♃ souths 9 25	14	6 58	5 2
5.		**Parable of the Ten Virgins. Matt. 25: 1-13.**		Septuagesima. Matt 20: 1-16; 1 Cor. 9: 24; 10: 5			**Day's length, 10 hours, 04 min.**			
3	**Sun**	White raiment. Rev. 3: 1-6.	34	Morn.	☾ R.	♌ 21	3d) ♂ souths 2 1	14	6 57	5 4
4	Mon	Parable of the Talents. Matt. 25: 14-30.	35	12 25	6 32	♍ 5	Antares rises 3 46	14	6 56	5 3
5	Tues	Judgment. Matt. 25: 31-46.	36	1 10	7 30	♍ 19	☌ ♂ ☾	♉ 14	6 55	5 5
6	Wed	Parable of the Pounds. Luke 19: 12- .	37	1 54	8 35	♎ 3	Sirius souths 9 24	14	6 54	5 6
7	Thur	Unfaithful. Matt. 21: 33-43.	38	2 36	9 40	♎ 17	Arcturus rises 9 32	14	6 53	5 7
8	Frid	Faithful and Wise. Luke 12: 41-48.	39	3 19	10 42	♏ 1	Orion souths 8 22	15	6 52	5 8
9	Sat	Responsibility for gifts. Rom. 12: 1-13.	40	4 1	11 45	♏ 15	☾ in Apogee	15	6 51	5 9
6.		**Parable of the Talents. Matt. 25: 14-30.**		Sexagesima. Luke 8: 4-15; 2 Cor. 11: 19: 12: 9.			**Day's length, 10 hours, 20 min.**			
10	**Sun**	Reward of faithfulness. 2 Tim. 4: 1 8.	41	4 45	Morn.	♏ 29	Rigel souths 7 32	15	6 49	5 11
11	Mon	The Lord's Supper. Matt. 26: 17-30.	42	5 31	12 30	♐ 13	11th) ♂ so. 1 16	15	6 48	5 12
12	Tues	The traitor indicated. John 13: 21-30.	43	6 18	1 17	♐ 27	Vega rises 12 13	♑ 15	6 47	5 13
13	Wed	The first Passover. Exodus 12: 21-28.	44	7 8	2 4	♑ 11	☌ ♅ ☾	14	6 45	5 15
14	Thur	The living bread. John 6: 48-58.	45	8 0	2 58	♑ 25	☿ in ♌, ♅ in ♍	14	6 44	5 16
15	Frid	The Cup of Blessing. 1 Cor. 10: 16-21.	46	8 53	3 53	♒ 9	☌ ♃ ☾, ☌ ♄ ☾	14	6 43	5 17
16	Sat	In Remembrance. 1 Cor. 11: 23-34.	47	9 47	4 49	♒ 21	♃ rises 3 10	14	6 42	5 18
7.		**The Lord's Supper. Matt. 26: 17-30.**		Quinquagesima. Luke 18: 31-43: 1 Cor. 13: 1-13.			**Day's length, 10 hours, 38 min.**			
17	**Sun**	The Upper Room. Luke 22: 7-20.	48	10 41	5 51	♓ 4	☌ ♀ ☾	14	6 41	5 19
18	Mon	Jesus in Gethsemane. Matt. 26: 31-46.	49	11 35	☽ S.	♓ 17	18 Capella so. 6 58	14	6 39	5 21
19	Tues	Prayer and Glory. Luke 9: 28-36.	50	12 28	6 44	♓ 30	☉ Enters ♓,	♌ 14	6 38	5 22
20	Wed	The Man of Sorrows. Mark 14: 32-42.	51	1 21	7 50	♈ 12	☌ ☍ ☽, ☽ in Perigee	14	6 37	5 23
21	Thur	Prayer and Tears. Heb. 5: 1-9.	52	2 15	8 58	♈ 24	♄ souths 8 52	14	6 35	5 25
22	Frid	Perfect through suffering. Heb. 2: 10-18.	53	3 9	10 1	♉ 6	☌ ♄ ☉	14	6 34	5 26
23	Sat	The Will of God. Heb. 10: 1-10.	54	4 4	11 10	♉ 17	♃ souths 8 20	14	6 33	5 27
8		**Jesus in Gethsemane. Matt. 26: 31-46.**		1st Sunday in Lent. Matt 4: 1-11; 2 Cor. 6: 1-10			**Day's length, 10 hours, 56 min.**			
24	**Sun**	Christ's Agony. Luke 22: 39-46.	55	5 1	Morn.	♉ 29	☽ in ♌	13	6 32	5 28
25	Mon	Jesus betrayed. John 18: 1-14.	56	5 58	12 2	♊ 11	25) ♂ in Aphelion	13	6 30	5 30
26	Tues	Betrayal foretold. John 6: 63-71.	57	6 55	12 59	♊ 23	Orion souths 9 12	13	6 29	5 31
27	Wed	Counsel of Caiaphas. John 11: 47-54.	58	7 50	1 48	♋ 5	☌ ♆ ☾	♈ 13	6 28	5 32
28	Thur	The traitor's kiss. Matt. 26: 47-56.	59	8 43	2 35	♋ 18	Andromeda sets 9 4	13	6 27	5 33

MOON'S PHASES.

			Eastern States.	Central States.	Western States.
Full Moon	on the	3rd at 10 32	morn	9 52 morn.	9 12 . . . morn.
Last Quarter	"	" 11th at 1 14	even.	12 34 even.	11 54 . . . morn.
New Moon	"	" 18th at 9 47	even.	9 07 even.	8 27 . . . even.
First Quarter	"	" 25th at 1 40	even.	1 00 even.	12 20 . . . even.

Mars (♂) is in opposition with the Sun on the 22nd and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

February 3. Christian Endeavor Day. Josh. 1: 1–11.
" 10. If Christ should come to-morrow. 1 Thess. 5: 1, 2, 4–8.
" 17. Confessing Christ. Matt. 10: 32–39.
" 24. Trust: "Trusting in the Lord Jesus Christ for strength." Phil. 4: 4–13.

Kinderbote accounts showed a surplus in the treasury. The Mennonite Book Concern headquarters were to continue in Berne, Indiana. The Publication Board was instructed by Conference to prepare English lesson helps which has since been acted upon, the first issue of Quarterlies covering the last quarter of the year 1900. Conference also recommended the Board to begin the publication of an English church paper as English organ of the Conference. In reply to the proposal made by the Board to the Publication Committee of the Eastern Conference with reference to the transfer of *The Mennonite*, the Eastern Conference, in session May, 1900, authorized its Publication Committee with the Conference officers to confer with the Publication Board of General Conference and arrange such a plan of transfer as would be deemed fair and proper and to general advantage, and report to Conference at its next session.

The last important action of the Conference was a resolution defining the position of the Conference over against secret societies, as already formulated in the Constitution, and demanding of each congregation at the next Conference a report showing the extent of its testimony against the lodge evil, and excluding from Conference membership any congregation unrestrictedly tolerating it.

The next Conference will be held at Berne, Indiana, in the fall of 1902. The membership of the various Boards and committees is given in detail on another page.

Officers and Standing Committees of General Conference.

President, Rev. A. S. Shelly, Bally, Pa.
Vice President, Rev. J. S. Hirschler, Hillsboro, Kansas.
Secretary, Rev. C. van der Smissen, Summerfield, Illinois.
Statistician, Rev. H. P. Krehbiel, Canton, Ohio.

Board of Trustees.

Term Expiring in 1902.

Rev. A. B. Shelly, Quakertown, Pa.
Rev. Christian Krehbiel, Halstead, Kansas.
Rev. Christian Schowalter, Donnellson, Iowa.

Term Expiring in 1905.

Rev. J. S. Hirschler, Hillsboro, Kansas.
Rev. David Gœrz, Newton, Kansas.
Rev. S. F. Sprunger, Berne, Indiana.

Term Expiring in 1908.

J. J. Krehbiel, Newton, Kansas.
Rev. J. B. Baer, Bluffton, Ohio.
Rev. W. J. Ewert, Hillsboro, Kansas.

Board of Foreign (Heathen) Missions.

Term Expiring in 1902.

Rev. Christian Schowalter, Donnellson, Iowa.
Rev. Peter Balzer, Gœssel, Kansas.

Term Expiring in 1905.

Rev. A. B. Shelly, Quakertown, Pa.
Rev. Gustav Harder, Brainerd, Kansas.

Term Expiring in 1908.

Rev. S. F. Sprunger, Berne, Indiana.
Rev. M. S. Moyer, Excelsior, Missouri.

Organization.

President, Christian Schowalter.
Secretary, A. B. Shelly.
Treasurer, Gustav Harder.

Executive Committee.

Christian Schowalter, A. B. Shelly,
S. F. Sprunger.

Board of Home Missions.

Term Expiring in 1902.

Rev. W. S. Gottshall, Schwenksville, Pa.
Rev. N. C. Hirschy, Bluffton, Ohio.

Term Expiring in 1905.

Rev. J. J. Balzer, Mountain Lake, Minnesota.
Rev. J. S. Moyer, Centre Valley, Pa.

Term Expiring in 1908.

Rev. Gerhard Penner, Beatrice, Nebraska.
Rev. P. R. Aeschliman, Colfax, Washington.

Board of Publication.

Term Expiring in 1902.

Rev. H. J. Krehbiel, Trenton, Ohio.
J. F. Lehman, Berne, Indiana.

Term Expiring in 1905.

Rev. N. B. Grubb, 2110 Marshall St., Phila., Pa.
Rev. W. J. Ewert, Hillsboro, Kansas.

Term Expiring in 1908.

John H. von Steen Beatrice, Nebraska.
John Janzen, Mountain Lake, Minnesota.

Organization.

President, N. B. Grubb, Secretary, Wm. J. Ewert,
Business Manager, J. F. Lehman.

Emergency Relief Commission.

Term Expiring in 1902.

Rev. Chr. Krehbiel, Halstead, Kansas.
Rev. H. H. Regier, Mountain Lake, Minnesota.

Term Expiring in 1905.

Rev. D. Gœrz, Newton, Kansas.
G. Wiebe, Beatrice Nebraska.

Term Expiring in 1908.

Harrison Landis, 1710 Randolph St., Phila., Pa.
P. P. Steiner, Pandora, Ohio.

Organization.

President, Rev. Chr. Krehbiel,
Secretary, Rev. David Gœrz.
Treasurer, Harrison Landis.

3rd Month. MARCH. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Frid	Remorse of Judas. Matt. 27: 1–10.	60	9 33	3 21	♒ 2	♂ souths 11 38 ☽	13	6 25	5 35
2	Sat	Judas replaced. Acts 1: 15–26.	61	10 21	4 14	♒ 15	Arcturus rises 8 8	12	6 24	5 36
9.		**Jesus Betrayed. John 18: 1-14.**		**2d Sunday in Lent. Matt 15: 21-28; 1 Thess. 4: 1-7.**			**Day's length, 11 hours, 16 min.**			
3	**Sun**	Luke's narrative. Luke 22: 47–53.	62	11 6	4 59	♒ 29	Regulus souths 11 6	12	6 22	5 38
4	Mon	Jesus and Caiaphas. Matt. 26: 57–68.	63	11 50	5 42	♓ 13	♂ ☌ ☾	12	6 21	5 39
5	Tues	Smitten and Afflicted. John 18: 12-23.	64	Morn.	☾ R.	♓ 27	5) ♀ in Aphelion	11	6 20	5 40
6	Wed	Hated without cause. John 15: 18–27.	65	12 33	6 50	♌ 12	♄ souths 8 9 ♍	11	6 18	5 42
7	Thur	False witnesses. Acts 6: 7–15.	66	1 15	7 52	♌ 27	♂ ☿ ☉, □ ♅ ☉	11	6 17	5 43
8	Frid	The temple of His Body. Jno. 2: 18-25.	67	1 58	8 55	♋ 12	☽ in Apogee	11	6 17	5 43
9	Sat	The Son of God. John 1: 28–34.	68	2 41	9 56	♋ 26	Orion souths 6 24	11	6 14	5 46
10.		**Jesus and Caiaphas. Matt. 26: 57-68.**		**3d Sunday in Lent Luke 11: 14-28; Eph. 5: 1-9**			**Day's length, 11 hours, 36 min.**			
10	**Sun**	Our Example. 1 Peter 2: 19–25.	69	3 26	10 57	♌ 10	♃ souths 7 31	10	6 13	5 47
11	Mon	No fault. Luke 23: 1–12.	70	4 12	11 58	♌ 24	☽ in ♎	10	6 12	5 48
12	Tues	Jesus and Pilate. Luke 23: 13–26.	71	5 0	Morn	♍ 8	♂ ♅ ☾ ☋	10	6 10	5 50
13	Wed	A King. John 18: 28–40.	72	5 50	12 50	♍ 21	13) ♂ ☿ ♀	10	6 9	5 51
14	Thur	A just person. Matt. 27: 15–26.	73	6 41	1 47	♎ 5	♂ ♃ ☾	9	6 8	5 52
15	Frid	The crown of thorns. John 19: 1–12.	74	7 34	2 37	♎ 18	♂ ♄ ☾	9	6 6	5 54
16	Sat	Determined beforehand. Acts 4: 19-30.	75	8 26	3 20	♏ 1	Vega rises 10 4	9	6 5	5 55
11.		**Jesus and Pilate. Luke 23: 13-26.**		**4th Sunday in Lent. John 6: 1-15; Gal. 1: 21-31.**			**Day's length, 11 hours, 56 min.**			
17	**Sun**	Despised and Rejected. Isa. 53: 1–9.	76	9 19	4 14	♏ 14	□ Ψ ☉	8	6 4	5 56
18	Mon	Crucified and Buried. Luke 23: 33–43.	77	10 12	4 41	♏ 26	Spica rises 8 5	8	6 3	5 57
19	Tues	" " " Luke 23: 44–56.	78	11 5	5 18	♐ 8	♂ ☿ ☾, ♂ ♀ ☾ ♌	8	6 2	5 58
20	Wed	King of the Jews. John 19: 13–22.	79	12 0	☽ S.	♐ 20	Procyon so. 7 40	7	6 1	5 59
21	Thur	"It is finished." John 19: 23–30.	80	12 55	7 40	♐ 2	Spring Begins	7	6 0	6 0
22	Frid	The burial. John 19: 31–42.	81	1 52	8 58	♐ 14	♅ stationary	7	5 59	6 1
23	Sat	Reconciled by Christ. 2 Cor. 5: 14–21.	82	2 50	10 0	♐ 26	7☉ sets 12 9	6	5 57	6 3
12.		**Jesus Crucified and Buried. Luke 23: 35-53.**		**5th Sunday in Lent. John 8: 46-59; Heb. 9: 11-15.**			**Day's length, 12 hours, 12 min.**			
24	**Sun**	For sinners. Rom. 5: 1–11.	83	3 49	11 11	♑ 8	☿ in ♍	6	5 56	6 4
25	Mon	Jesus anointed at Bethany. Matt.26:6-16	84	4 48	Morn.	♑ 20	☽ in ♍	6	5 55	6 5
26	Tues	The Triumphal Entry. Matt. 21: 1–17.	85	5 45	12 30	♒ 2	26) ♂ Ψ ☾ ☊	6	5 53	6 7
27	Wed	Parable of the Ten Virgins. Matt.25:1-13	86	6 39	1 15	♒ 14	♀ Gr.Hel. Lat. S.	5	5 52	6 8
28	Thur	Parable of the Talents. Matt. 25: 14–30.	87	7 31	1 57	♒ 26	♂ souths 9 21	5	5 50	6 10
29	Frid	The Lord's Supper. Matt. 26: 17–30.	88	8 19	2 30	♓ 9	♃ souths 6 26	5	5 49	6 11
30	Sat	Jesus Betrayed. John 18: 1–14.	89	9 5	3 2	♓ 23	♂ ♂ ☾	4	5 48	6 12
13		**REVIEW.**		**Palm Sunday. Matt 21: 1-9; Phil. 2: 5-11.**			**Day's length, 12 hours, 30 min.**			
31	**Sun**	Jesus and Caiaphas. Matt. 26: 57–68.	90	9 49	3 35	♈ 7	♄ souths 6 33	4	5 47	6 13

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 5th at 3 06 even.	2 26 even.	1 46 even.
Last Quarter	" " 13th at 8 08 morn	7 28 morn	6 48 morn.
New Moon	" " 20th at 7 55 morn	7 15 morn	6 35 morn.
First Quarter	" " 26th at 11 41 even.	11 01 even.	10 21 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

March 3. Religious barrenness. Luke 13: 6–9.
" 10. A castaway. 1 Cor. 9: 24–27. (Temperance meeting.)
" 17. Christ our High Priest. Heb. 7: 24–28.
" 24. What I owe to Christ. 2 Cor. 8: 9; 1 Pet. 2: 21–25.
" 31. Mission: love of souls. Rom. 10: 1.

An Explanation.

In this issue of the YEAR BOOK our Schwenkfelder brethren have again as last year joined hands with us. This accounts for the prominence of articles concerning their branch of the Master's work. May this joint publication prove a mutual blessing in promoting our interest, not only in the work of our own church, but also in that of our sister body; and may the better mutual acquaintance conduce to nurturing the already intimate friendship between us.

Schwenkfelder "Gedaechtnisz-Tag."

This day is a memorial day, an anniversary, a day of prayer, thanksgiving and historic reminiscence. The first observance of the day took place within the present limits of the city of Philadelphia, and not far distant from the town offices of the time, on the 24 of September, 1734, or September 14 by the old almanac. Reverend George Weiss who had for some time already cared for the religious welfare of the Schwenkfelders suggested the day and originated it. The participants wereSchwenkfelders who had landed but two days previously after a voyage across the Atlantic in the good ship *St. Andrew*. The picture of these people is worthy of the mind and hand of a master painter. Here was a handful of poor immigrants, despised, providentially saved from years of service as redemptioners to pay their ship-passage by the charitable hearts in Holland that aided them, freed but a day from the thralldom of centuries of cruel religious oppression, unaccustomed to the art of church government or the enjoyment of untrammeled public religious services, firmly convinced that it was their duty to maintain in their thinking and living the principles of religious liberty. Behind them was the deep sea, made memorable by a voyage tedious and marked with sorrow and grief; beyond the sea was the fatherland, whose tale of ten score years of cruelty was ineradicably engraven on memory's tablet, before them an unexplored wilderness filled with fabled wild beasts and cruel savages, without a place of their own to lay their weary heads.

Each succeeding year witnessed a gathering of these people for prayer and thanksgiving on account of the day of their deliverance. Reverend George Weiss conducted these services during his lifetime. His untimely death in 1740 took him away from the work that lay so heavily on his soul and his mantle passed into the hands of Reverend Balzer Hoffman. Beginning with 1740, he delivered the chief address on the successive memorial days to 1763, about which time he withdrew entirely from the public performance of religious services. Beginning with 1764, Reverend Christopher Schultz annually for 23 years delivered the chief address or sermon. At the compacter organization of the Schwenkfelders into a church or society, as they preferred to call it, in 1782, the duty of officiating at memorial days was made a regular duty of the ministers. Since that time the services have been in their charge each year. All along, of course, others have attended and visiting ministers and laymen have been invited to take part and have courteously given many a word of cheer, comfort and instruction.

As to the place of meeting, insufficient data are at hand to enable one to speak definitely about the earliest gatherings. The first meeting was probably held in the neighborhood of Second and Market streets, Philadelphia. The following year, they probably met in the lower part of Montgomery county. We know that the Schwenkfelders soon after this began to hold regular services alternately in the so-called Upper and Lower Districts. Memorial day exercises were probably held alternately in the same way. We read that the Schwenkfelders met for the first time in the new meeting house in 1791. Prior to this meetings seem to have been held in private houses and in barns. These memorial services were probably held in the same places.

The exercises have usually been held in two sessions, morning and afternoon. An exception was made in the year 1777. According to rotation the exercises should have been held in the Lower District, but the meeting was held at Balzer Schultz's place, near Palm, the farm where Edwin H. Schultz, one of his descendants, now resides. Reverend George Kriebel referred to the occasion in an address on Memorial Day, 1793. Among other things he said then that he regarded this particular day as one of the most important in the whole history of the day. English armies were in Philadelphia at the time and made frequent incursions into the farming sections, occasionally quite a distance. On account of the many reports about the army they were uneasy about their families, because in some cases only wife and children, or even

4th Month. APRIL. 30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sunset h. m.
1	Mon	Resurrection of Jesus. Luke 24: 1–12.	91	10 31	4 7	♈ 21	Rigel sets 9 57 ♌ ☊	4	5 44	6 16
2	Tues	Jesus meets his disciples. Matt. 28: 1-10.	92	11 13	4 50	♉ 6	□ ♃ ☉	4	5 43	6 17
3	Wed	The empty sepulchre. John 20: 1–10.	93	Morn.	☾ R.	♉ 21	3) ♃ souths 6 8	3	5 41	6 19
4	Thur	Resurrection predicted. Luke 9: 18-22.	94	12 0	7 34	♋ 6	☿ in Aphelion	3	5 40	6 20
5	Frid	**Good Friday.** Mark 15: 25–39.	95	12 40	8 40	♋ 21	♂ stationary	3	5 39	6 21
6	Sat.	The sealed tomb. Matt. 27: 62–66.	96	1 23	9 20	♌ 6	□ ♄ ☽	2	5 38	6 22

14. The Resurrection of Jesus. Luke 24: 1-12. Easter Sunday. Mark 16: 1–8; 1 Cor. 5: 6–8. **Day's length, 12 hours, 46 min.**

7	**Sun**	**Easter Sunday.** John 10: 11–18.	97	2 9	10 8	♌ 20	☾ in ♌	2	5 37	6 23
8	Mon	Jesus appears to Mary. John 20: 11-18.	98	2 56	10 59	♍ 4	♃ rises 11 50 ☽	2	5 35	6 25
9	Tues	Sorrow and doubt. Mark 16: 1–11.	99	3 45	11 54	♍ 18	♂ ☿ ☾	1	5 34	6 26
10	Wed	Other appearances. Mark 16: 12–20.	100	4 35	Morn.	♎ 1	Sirius Sets 10 30	1	5 33	6 27
11	Thur	To the Father. John 16: 25–33.	101	5 26	12 50	♎ 15	11) ♂ ♃ ☾, ♂ ♄ ☾	1	5 31	6 29
12	Frid	"I come to Thee." John 17: 1-13.	102	6 16	1 34	♎ 28	♄ souths 5 47	☉	5 30	6 30
13	Sat	The Shepherd's voice. Jno. 10:1-4, & 27-29	103	7 7	2 20	♏ 10	Spica souths 11 51	F.	5 29	6 31

15. Jesus Appears to Mary. John 20: 11-18. 1st Sunday after Easter. John 20: 19–31; 1 John 5: 4–10. **Day's length, 13 hours, 54 min.**

14	**Sun**	Alive for evermore Rev. 1: 9-18.	104	7 58	2 58	♏ 23	Vega rises 8 12	0	5 28	6 32
15	Mon	The Walk to Emmaus. Luke 24: 13-27.	105	8 50	3 16	♐ 5	Regulus rises 1 4	1	5 27	6 33
16	Tues	" " " " Luke 24: 28-35.	106	9 42	3 40	♐ 17	Rigel sets 9 3 ♌	1	5 25	6 35
17	Wed	Fulfilment of Scripture. Luke 18: 28-34.	107	10 36	4 31	♐ 29	♂ ☿ ☾	1	5 24	6 36
18	Thur	Voice of the Prophets. Acts 3: 17-26.	108	11 33	☽ S.	♑ 11	18) ♂ ♀ ☾	1	5 23	6 37
19	Frid	"Abide with us." John 14: 19–24.	109	12 31	7 30	♑ 23	Arct. rises 12 20	1	5 21	6 39
20	Sat	Blessing the bread. Matt. 14: 15–21.	110	1 32	8 27	♒ 4	☉ Enters ♑	2	5 20	6 40

16. The Walk to Emmaus. Luke 24: 13-35. 2d Sunday after Easter. John 10: 12-16; 1 Pet. 2: 21–25. **Day's length, 13 hours, 22 min.**

21	**Sun**	Scripture testimony. John 5: 39-47.	111	2 33	9 32	♒ 16	☽ in ♌	2	5 19	6 41
22	Mon	Appears to the Apostles. John 20: 19-29.	112	3 33	10 40	♒ 28	♂ ♆ ☾ ☊	2	5 18	6 42
23	Tues	Reality of resurrection. Luke 24: 36-48.	113	4 31	11 50	♓ 10	7) ☉ sets 9 5	2	5 17	6 43
24	Wed	The Witnesses. 1 Cor. 15: 1–11.	114	5 25	Morn.	♓ 22	☿ Great. Hel. Lat. S.	2	5 15	6 45
25	Thur	Certainty. 1 Cor. 15: 12–22.	115	6 16	12 48	♈ 5	25) ♄ stationary	2	5 14	6 46
26	Frid	Peter's testimony. Acts 2: 22–36.	116	7 3	1 20	♈ 18	♄ souths 4 57	2	5 13	6 47
27	Sat	Paul's teaching. Acts 13: 26–37.	117	7 47	1 58	♉ 1	♂ ♂ ☾	2	5 12	6 48

17. Jesus Appears to the Apostles. John 20: 19-29. 3rd Sunday after Easter. John 16: 16–23; 1 Pet. 2: 11–20. **Day's length, 13 hours, 40 min.**

28	**Sun**	Unseen, but loved. 1 Peter 1: 1–9.	118	8 30	2 18	♉ 15	Orion sets 9 52 ♉	3	5 11	6 49
29	Mon	"It is the Lord." John 21: 1–14.	119	9 12	2 52	♉ 29	Sirius sets 9 11	3	5 10	6 50
30	Tues	Jesus and Peter. John 21: 15–22.	120	9 54	3 20	♊ 14	♂ ♀ ☉-Superior	3	5 9	6 51

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 3rd at 8 22 even	7 42 even	7 02 even.
Last Quarter	" " 11th at 10 59 even	10 19 even	9 39 even.
New Moon	" " 18th at 4 39 even.	3 59 even	3 19 even.
First Quarter	" " 25th at 11 16 morn	10 36 morn	9 56 morn.

Venus (♀) is in superior conjunction with the Sun on the 30th and changes from morning star to evening star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

April 7. Dead to sin, alive to Christ. Eph. 2: 1–10.
" 14. Foundations. Matt. 7: 24–27.
" 21. Walking with Jesus. Col. 2: 6, 7; Gal. 5: 16–26.
" 28. Fidelity to pledge: "I promise." Ps. 65: 1–4; 61: 1–8, 116: 12–14.

only the children, were at home. They considered it therefore advisable to dismiss at noon and return to their families.

On account of the double session, provision had to be made for dinner, so that the worshippers would not be compelled to return to their homes, but might stay at the place of worship, and this has been the custom presumably from the earliest times—at least as long already as the memory of living man runs back. Benches that had just borne their burden of attentive worshippers were covered with pure white linen after dismissal from the morning service. On the table thus hurriedly prepared a simple repast of bread, butter and apple-butter was soon spread and served, and always heartily enjoyed. For some time prior to 1851 it was customary to serve fresh cider also as a beverage, but in the fall General Conference that year a resolution was adopted to omit the use of cider at future memorial services, and this has been the custom since—water only being served.

The exercises on these days have uniformly been of a devotional nature. The singing of hymns, the offering of prayers, the delivery of one or more sermons, the recounting of the cause of the observance of the day, have always formed a part of the program. The fathers were grateful for the system of doctrine God had entrusted to them, for their being sustained in their dire persecutions, for their deliverance from the hands of the persecutors, for the land of the free which they had found in Pennsylvania, for the blessings God gave them in this land of liberty. Therefore they met and returned thanks.

The historical introductory remarks have occasionally become offensive, so that in rare instances members felt impelled to speak to the ministers about the matter and seek to restrain them. He who shall try to write or tell the story of these people and omit the story of their persecution will give us a Hamlet with Hamlet left out, a chambered house, with locked doors, whose keys are lost.

The sermons were plain, strong, earnest presentations of evangelical gospel truth. The ministers were not college-bred men. They may not always have spoken according to the strict rules of the teacher of elocution; they may not always have followed the rules of homiletics, or the directions of the rhetorician, but the sermons they delivered were thoroughly Scriptural. They knew their Bibles, their doctrinal standards, and dared to maintain them.

The exercises on these days were at first, of course, supported by those who had come over in 1734 as Schwenkfelders and their descendants. In the organization of 1782, Memorial Day became an established institution of the church or society, and those who were not connected with the society were of course not represented directly or organically in the services, and this has been the custom since. Should not this day be made more and more a rallying point for all those who have descended from the noble band of immigrants of 1734? Why not have general reunions? H. W. K.

An Early Germantown Tradition.

In Dutch families in the olden time the gift of second sight, it was called, was in the possession of many, and in a remarkable degree in some members of the Keyser family, as the accounts of their lives assure us. Among these was Peter Keyser, the third in descent from Dirk Keyser, pastor of the Mennonite Log, now the Stone, meeting-house in Germantown. He lived at the time in a house on the west side of the Main street, occupied later by Charles Keyser, the teacher in Germantown. A woman came to him in great trouble; she had married, her husband had gone to sea, and had been gone for some years; her family were anxious she should marry again, believing him to be dead. She went to Peter Keyser for advice in the matter. He was lying, as the story goes, on a couch in the front room of the house on the first floor, the window overlooking the Main street. He placed his hands over his eyes, and was silent a few moments and then said, "I see a boat, they are rowing to the shore, there is a vessel in the distance, there are palm trees on the shore. The men from the boat have landed, one turns this way, going back to the boat. I recognize him, it is your husband; you must not marry again." Mr. Keyser was a man of very considerable influence there, and his advice was accepted by the family. A year elapsed, when in the same room, in the afternoon, he was lying on the couch, as was his habit, he rose up and called to his wife, and said, "He is coming up the street, there is a pack on his shoulder; it is our sailor boy coming home." They went to the door, and in fact it was the sailor returning home. That is the story, as related to this day in the Keyser family.

5th Month. # MAY. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Wed	Peter boasting. John 13: 31–38.	121	10 37	3 57	♑ 29	♂ souths 7 24 ☊	3 5	7 6	53
2	Thur	Denial foretold. Luke 22: 24–34.	122	11 21	4 22	♌ 14	☽ in Apogee	3 5	6 6	54
3	Frid	Threefold denial. Luke 22: 54–62.	123	Morn	☾ R.	♌ 29	3) Lunar Appulse	3 5	5 6	55
4	Sat	Peter's humility. Luke 5: 1–11.	124	12 6	8 39	♑ 14	Orion sets 9 24	3 5	4 6	56
18		**Jesus and Peter. John 21: 15-22**	4th Sunday after Easter. John 16: 5–15; James 1: 16-21.					Day's length, 13 hours, 54 min.		
5	**Sun**	Peter's courage. Acts 4: 13-22.	125	12 53	9 20	♑ 29	☾ in ♌ ☋	3 5	3 6	57
6	Mon	The great commission. Matt. 28: 16-20.	126	1 42	10 10	♐ 14	♂ ☿ ☾	4 5	2 6	58
7	Tues	Good tidings. Isaiah 52: 7–12.	127	2 32	10 59	♐ 29	♄ souths 4 17	4 5	1 6	59
8	Wed	Peter instructed. Acts 10: 9-16.	128	3 22	11 50	♏ 11	♂ ♃ ☾, ♂ ♄ ☾	4 5	0 7	0
9	Thur	Gospel for Gentiles. Acts 10: 34-43.	129	4 12	Morn	♏ 29	Spica souths 10 12	4 4	59 7	1
10	Frid	Baptism of Gentiles. Acts 10: 44-48.	130	5 2	12 10	♎ 7	Antares rises 8 49	4 4	58 7	2
11	Sat	Whosoever. Rom. 10: 1–13.	131	5 51	12 52	♎ 20	♃ rises 12 2	4 4	57 7	3
19.		**The Great Commission. Matt. 28: 16-20.**	5th Sunday after Easter. John 16: 23–30; James 1: 22–27.					Day's length, 14 hours, 08 min.		
12	**Sun**	Faith by hearing. Rom. 10: 14-21.	132	6 41	1 14	♐ 2	Procyon sets 10 34	4 4	56 7	4
13	Mon	Ascends into Heaven. Luke 24: 44–53.	133	7 31	1 49	♐ 14	☿ in ♌ ♌	4 4	55 7	5
14	Tues	" " " Acts 1: 1-11.	134	8 22	2 15	♐ 26	♂ ☌ ☉–superior	4 4	54 7	6
15	Wed	Prince and Saviour. Acts 5: 24–32.	135	9 16	2 45	♐ 8	Arcturus souths 10 54	4 4	53 7	7
16	Thur	Going to prepare. John 14: 1–11.	136	10 12	3 12	♐ 20	Rigel sets 8 3	4 4	52 7	8
17	Frid	Head over all. Eph. 1: 15–23.	137	11 12	3 50	♍ 2	18) ☾ in Perigee	4 4	51 7	9
18	Sat	Victorious. Eph. 4: 1–10.	138	12 13	☽ S.	♍ 14	♂ ♀ ☾, Eclip. inv.	4 4	50 7	10
20.		**Jesus Ascends into Heaven. Acts 1: 1-11.**	6th Sunday after Easter. John 15: 26–16: 4; 1 Pet. 4: 8–11.					Day's length, 14 hours, 20 min.		
19	**Sun**	Highly exalted. Phil. 2: 1–11.	139	1 15	8 40	♍ 26	Spica souths 9 34	4 4	50 7	10
20	Mon	The Holy Spirit given. Acts 2: 1–11.	140	2 15	9 27	♎ 8	♂ Ψ ☾, ☉ Enters ♍	4 4	49 7	11
21	Tues	Prophecy fulfilled. Acts 2: 12-21.	141	3 13	10 10	♎ 20	Castor sets 11 45	3 4	48 7	12
22	Wed	First-fruits. Acts 2: 37–47.	142	4 7	10 52	♐ 2	Rigel sets 7 36	3 4	47 7	13
23	Thur	**Ascension Day.** Acts 4: 23-31.	143	4 57	11 49	♐ 14	♀ in ♌	3 4	46 7	14
24	Frid	Joel's prophecy. Joel 2: 28–32.	144	5 43	Morn	♐ 27	Antares so. 7 51	3 4	46 7	14
25	Sat	The Comforter. John 14: 15–26.	145	6 28	12 15	♑ 10	25th) ♂ ♂ ☾	3 4	45 7	15
21.		**The Holy Spirit Given. Acts 2: 1-11.**	Whitsunday. John 14: 23–31; Acts 2: 1–13.					Day's length, 14 hours, 32 min.		
26	**Sun**	The Spirit of Truth. John 16: 1–14.	146	7 10	12 5	♑ 24	Aldebaran sets 7 18 ♉	3 4	44 7	16
27	Mon	The Tabernacle. Heb. 9: 1–10.	147	7 53	1 22	♑ 8	Vega souths 2 24	3 4	43 7	17
28	Tues	Our High Priest in Heaven. Heb. 9: 11-18	148	8 35	1 42	♑ 23	□ ♂ ☉	3 4	43 7	17
29	Wed	" " " " Heb. 9: 19-28	149	9 18	2 14	♌ 7	☽ in Apogee	3 4	42 7	18
30	Thur	Making atonement. Lev. 16: 11–19.	150	10 3	2 50	♌ 3	Orion sets 7 45	3 4	41 7	19
31	Frid	A Priest for ever. Heb. 7: 15 28.	151	10 50	3 16	♍ 8	♂ ☿ Ψ, ☾ in ♌	3 4	41 7	19

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 3rd at 1 21 morn	12 41 morn	12 01 morn.
Last Quarter	" " 11th at 9 40 morn	9 00 morn	8 20 morn.
New Moon	" " 18th at 12 39 morn	17th) 11 59 even	11 19 even.
First Quarter	" " 25th at 12 41 morn	12 01 morn	24th) 11 21 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

May 5. Decision of character. Rev. 3: 14–16; Prov. 4: 23–27.

" 12. Practice Christianity. 1 John 3: 14–18.

" 19. A nameless girl heroine. 2 Kings 5: 1–4. (A union meeting with the Juniors.)

" 26. Missions: promises and prophecies. Ps. 2.

Mennonite Influence.

That the Mennonites are a power in the world, and that this power is not circumscribed in a narrow compass, is a fact abundantly verified in their history. It is more than probable that the Friends drank in their cardinal principle of peace and non-resistance from Mennonite fountains on the Continent of Europe. It is well known that Stephen Funk, a Mennonite teacher, once preached a non-resistance sermon to the war-like Charles III, of Sweden, with the result that the king acknowledged that no Scriptural sanction could be found for war. No less an an authority than De Hoop Scheffer traces the rise of the Baptist Church to the teachings disseminated in England by Mennonite refugees.

Many more instances from remoter history might be presented to illustrate Mennonite influence. But let us concentrate upon more recent indications. The Mennonite settlements planted in the western states during the last thirty years have given to these states a population spreading Mennonite sentiment throughout extensive sections. The Mennonites in later years have become enthusiastic votaries of education. Their schools for higher education are springing up here and there and are sending out into the world young men and women imbued with the distinctive teachings of their fathers. Mennonite boys are entering many of the leading colleges and universities of the land, and are winning honors and prizes, positions and trusts. Mennonite publications are multiplying rapidly. The Elkhart (Ind.) Publication Company, in its Young People's Paper, presents to its readers a high grade of literature without compromising in the least its position on historic ground. Mennonite contribution to the success of the Christian Endeavor movement has been acknowledged by the United Society in its election, a year ago, of a Mennonite minister as a member of its Board of Trustees.

One of the most notable triumphs of Mennonite energy was heralded by Dr. Joseph S. Taylor, of New York, (himself a fine product of Mennonite soil) in a recent number of *The Mennonite*, who gleaned his facts from an article by William T. Stead in the September, 1899, *Forum*, reviewing the Peace Conference at The Hague. It appears from these writings that a Mr. Holls, of Pennsylvania, of Mennonite principles, delegate with Minister White, representing the United States at the Conference, was largely instrumental in persuading the German government to consent to the establishment of an International Tribunal of Arbitration.

H. G. ALLEBACH.

His Labors Ended.

John Holdeman, the founder of that branch of the Mennonite denomination known as the "Church of God in Christ," passed away at his home at Moundridge, Kansas, on the 11th of March, 1900. He reached the age of 68 years, 1 month, 10 days. He was born in Columbiana Co., Ohio, and was baptized and received into the Mennonite congregation in Wayne Co., Ohio, in 1853, by Bish. Abraham Rohrer He believed he was divinely called to preach, and after he was received into membership he claimed that the church had departed from the old and true foundation and fallen into decay. On the 24th of January, 1858 he preached his first discourse in his own house to a congregation of eleven people in which he declared that the church would divide within three years. He and three others, who accepted his views, separated from the church in 1859, since which he has been laboring to establish what he called the "Church of God in Christ." He claimed to understand the foreknowledge of God, to possess the gift of prophecy, the expounding of mysteries, the interpretation of dreams and visions, and that with his withdrawal from the Mennonite Church the Spirit of God departed from that body. He was very earnest in these labors and gathered a considerable number of adherents, mostly from other congregations. The total number of ministers in the United States and Canada (Manitoba) in July, 1899, was 32, total number of members, about a thousand. In later years several of his most prominent adherents left him. He published several works, and a few years ago he began the publication of a paper, *Botschafter der Wahrheit*. He was a very active man, and wielded a marked influence over his adherents. By his indomitable energy and perseverance he has shown what may be accomplished by unwavering devotion to a definite purpose. At the same time it is to be deeply regretted that such splendid energies were not spent in the field where they would have achieved even greater and more enduring success, and have at the same time left from the pages of our church history the name and shame of another division.—*Herald of Truth.*

6th Month. JUNE. 30 Days.

Date.	Week Day's.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun rises h. m.	Sun sets h. m.
1	Sat	A new and living way. Heb. 10: 11-22.	152	11 38	3 45	♐ 23	Arcturus so. 9 30	♌ 2 4 40	7 20
22.		**Jesus our High Priest in Heaven. Heb. 9: 11-14; 24-28.**		**Trinity Sunday. John 3: 1-15; Rom. 11: 33-36.**			**Day's length, 14 hours, 40 min.**		
2	**Sun**	**Whitsuntide.** Heb. 12: 18-29.	153	Morn.	☾ R.	♑ 8	2d) ♂ ☿ ☾	♋ 2 4 40	7 20
3	Mon	Jesus appears to Paul. Acts 22: 1-16.	154	12 28	8 35	♑ 22	♃ rises 9 4	2 4 39	7 21
4	Tues	The narrative. Acts 9: 1-9.	155	1 19	9 18	♒ 6	♂ ♃ ☾, ♂ ♄ ☾	2 4 38	7 22
5	Wed	Mission of Ananias. Acts 9: 10-22.	156	2 9	10 4	♒ 20	♂ souths 5 55	2 4 38	7 22
6	Thur	By revelation. Gal. 1: 11-24	157	2 59	10 47	♓ 3	♂ ☿ ☉	2 4 37	7 23
7	Frid	A minister to the Gentiles. Eph. 3: 1-12.	158	3 49	11 15	♓ 16	Antares souths 11 14	1 4 37	7 23
8	Sat.	Chief of sinners. 1 Tim. 1: 12-17.	159	4 38	11 52	♓ 29	Altair souths 12 38	1 4 37	7 23
23.		**Jesus Appears to Paul. Acts 22: 1-16.**		**1st Sunday after Trinity. Luke 16: 19-31; 1 John 4: 16-21.**			**Day's length, 14 hours, 46 min.**		
9	**Sun**	What shall I do? Acts 16: 16-34.	160	5 27	Morn	♈ 11	9th) ♂ ♀ Ψ	♌ 1 4 36	7 24
10	Mon	First and last. Rev. 1: 1-8.	161	6 16	12 20	♈ 23	Procyon sets 8 38	1 4 36	7 24
11	Tues	Jesus appears to John. Rev. 1: 9-20.	162	7 7	12 50	♉ 5	Regulus sets 11 25	1 4 36	7 24
12	Wed	Everlasting dominion. Daniel 7: 9-14.	163	8 0	1 23	♉ 17	Spica souths 7 46	1 4 35	7 25
13	Thur	Daniel's vision. Daniel 10: 1-9.	164	8 56	1 52	♉ 28	Vega souths 1 16	☉ 4 35	7 25
14	Frid	Christ's glory. Mark 9: 1 9.	165	9 55	2 22	♊ 10	☾ in Perigee	S. 4 35	7 25
15	Sat	Heir of all things. Heb. 1: 1-12.	166	10 56	3 14	♊ 22	☿ Gr. Elong. E.	0 4 35	7 25
24.		**Jesus Appears to John. Rev. 1: 9-20.**		**2d Sunday after Trinity. Luke 14: 16-21; 1 John 3: 12-18.**			**Day's length, 14 hours, 50 min.**		
16	**Sun**	Vision of the Throne. Rev. 4.	167	11 57	☽ S.	♋ 4	16th) ♂ Ψ ☾	♌ 0 4 35	7 25
17	Mon	A new Heaven and a new Earth. Rev 21: 1-14.	168	12 57	8 16	♋ 17	♂ ♀ ☾	0 4 35	7 25
18	Tues	" " " " " Rev. 21: 15-27.	169	1 53	8 59	♋ 29	♂ ☿ ☾	1 4 35	7 25
19	Wed	Water of Life. Rev. 22: 1-9.	170	2 46	9 30	♌ 12	Spica sets 12 53	1 4 35	7 25
20	Thur	Alpha and Omega. Rev. 22: 10-21.	171	3 36	10 10	♌ 24	♂ Ψ ☉, ☿ in ♍	1 4 35	7 25
21	Frid	Joy and peace. Isaiah 65: 17-25.	172	4 22	10 57	♍ 7	☉ Enters ♋ LONG. DAY	1 4 34	7 26
22	Sat	Who shall be there? Rev. 7: 9-17.	173	6 6	11 47	♍ 20	♂ ♂ ☾	♍ 2 4 35	7 25
25.		**A new Heaven and a new Earth. Rev. 21: 1-7; 22-27.**		**3rd Sunday after Trinity. Luke 15: 1-10; 1 Pet 5: 6-11**			**Day's length, 14 hours, 50 min.**		
23	**Sun**	Book of Life. Rev. 20: 11-15.	174	5 49	Morn	♎ 4	23d) ♂ so. 5 16	2 4 35	7 25
24	Mon	Resurrection of Jesus. Luke 24: 1-12.	175	6 32	12 21	♎ 18	Vega souths 12 13	2 4 35	7 25
25	Tues	Jesus appears to Mary. John 20: 11-18.	176	7 15	1 10	♏ 2	♀ in Perihelion	2 4 35	7 25
26	Wed	Jesus appears to the Apostles. Jno. 20: 19-29.	177	7 59	1 52	♏ 16	☽ in Apogee	3 4 35	7 25
27	Thur	Jesus and Peter. John 21: 15-22.	178	8 45	2 30	♐ 1	Regulus sets 10 20	3 4 35	7 25
28	Frid	The great commission. Matt. 28: 16-20.	179	9 33	2 59	♐ 16	7☉ rises 1 46	3 4 36	7 25
29	Sat	Jesus ascends into Heaven. Luke 24: 44-53	180	10 22	3 27	♑ 1	♂ ☿ ☾, ☾ in ♌	♎ 3 4 36	7 25
26		**REVIEW.**		**4th Sunday after Trinity. Luke 6: 36-42; Rom. 8: 18-23**			**Day's length, 14 hours, 48 min.**		
30	**Sun**	The Holy Spirit given. Acts 2: 1-11.	181	11 13	3 56	♑ 16	☾ ♃ ☉	3 4 36	7 25

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 2nd at 4 54 morn	4 14 morn	3 34 morn.
Last Quarter	" " 9th at 5 02 morn	4 22 morn	3 42 morn.
New Moon	" " 16th at 8 35 morn	7 55 morn	7 15 morn.
First Quarter	" " 23rd at 4 01 even.	3 21 even.	2 41 even.

Jupiter (♃) is in opposition with the Sun on the 30th and shines all night.

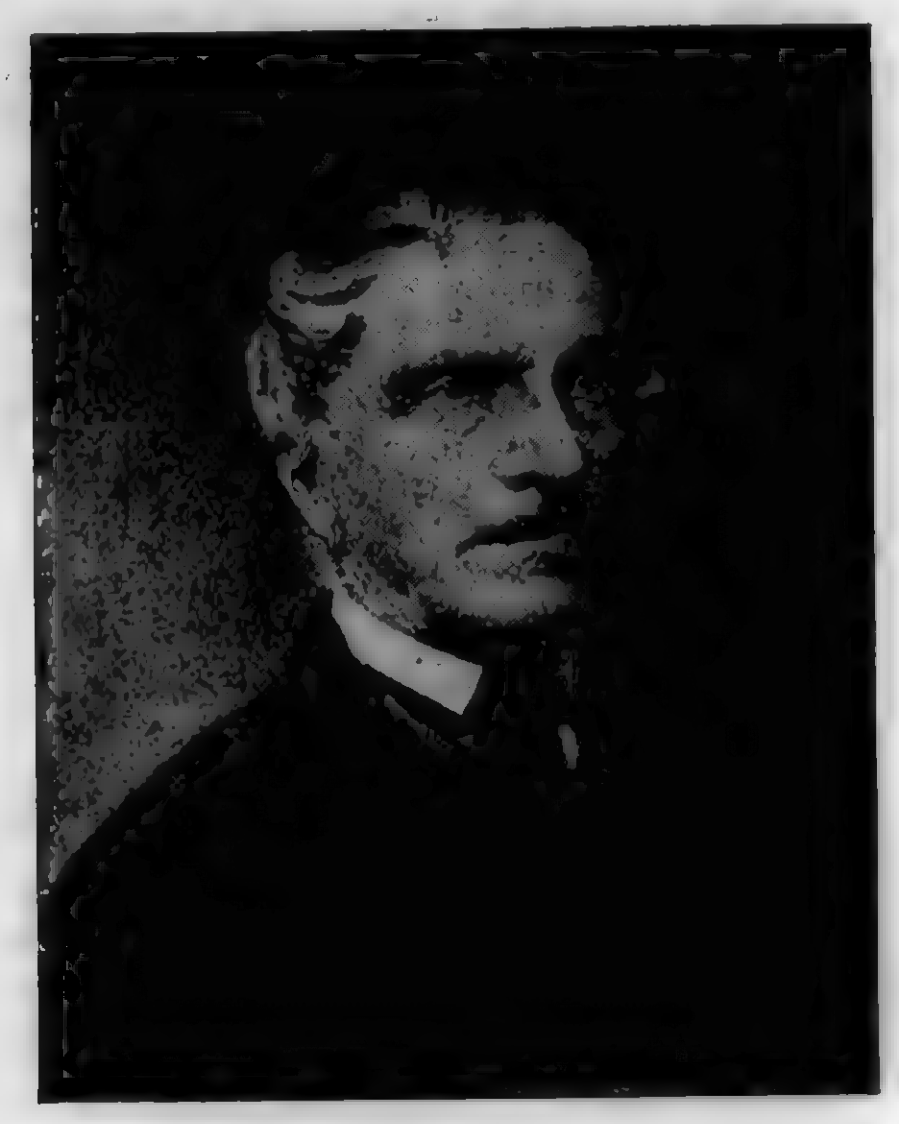
CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

June 2. How to get rid of sin. 1 John 1: 5–10.
" 6. How to enter Christ's family. Matt. 12: 46–50.
" 16. Reverence for sacred things. Ex. 3: 1–6.
" 23. How temperance would help transform the earth. Rev: 21: 1–7. (Temperance meeting.)
" 30. Whatever: "I will strive to do whatever He would like to have me do." John 15: 7–16; Matt. 28: 18–20.

Rev. Joshua Schultz.

The Rev. Joshua Schultz, the subject of this sketch, in his day one of the most prominent ministers of the Schwenkfelder church, was born about a mile east of Palm, Montgomery county, Pa., on the eleventh day of September in the year 1808.

He spent his youth on his father's farm, following the occupation of his father and acquiring his education in the schools at home. He spent one winter at Chestnut Hill, Montgomery county, among relatives attending school and improving himself in the English language.



REV. JOSHUA SCHULTZ.

He was chosen as a minister in the year 1836 from among the members of the congregation in the customary way without having received any special training. His father being violently opposed to the thought of his entering the pulpit, forbade him to assume the duties of office. He yielded to his father's wishes for seven years but, finally by the advice and persuasions of his numerous friends and the dictates of his conscience, he filled the pulpit for the first time at the Kraussdale Meeting House on Christmas day 1843. Immediately after meeting, the father, who was in the audience, openly rebuked the son for disobedience, and for that one act, he had to feel the effects all his lifetime. This shows that he thought more of the welfare of others, than of his own.

He lived in Hereford township, Berks county, Pa., during the remainder of his life farming, studying, and preaching the Gospel until 1857, when he left the farm on account of ill health.

He was successful as a farmer and he had enough for the support of his family and for charity besides, for few that asked aid went away from him emptyhanded.

His sermons, the texts of which he preserved, were earnest, spiritual, and natural, his one object being rather to please his Master than his hearers.

Joshua Schultz was married in the year 1835, and he reared his children under his own eye as much as possible. Three of these children survived the father.

He was always earnest and a true friend to all, commending what was right, and fearlessly rebuking what he thought to be wrong. He worked with untiring zeal and never asked aid for what he could do himself

On the thirtieth day of March, 1892, he attended the funeral of Abr. S. Krauss, and while in the pulpit at the same place where he had first preached nearly fifty years before, he was stricken by apoplexy dropping in his work, and expiring in a few minutes.

He had repeatedly spoken of resigning the ministry after the completion of fifty years work but, whether he would have done so, who knows?

He was unassuming in life and always keenly felt the responsibility of leadership in any office, of which he held several during his life.

He compiled the first edition of the printed Constitution and By-Laws of the Schwenkfelder Church or Society, served a number of years as Secretary of the General Conference, helped to form the Greenlane & Goshenhoppen Turnpike Co., and was one of the originators of the Goshenhoppen Mutual Fire Insurance Company, and in various ways made himself useful in the community.

S. S. S.

I never find "blessed be the rich" or "blessed be the noble," but blessed be the meek, and "blessed be the poor," and "blessed be the mourners, for they shall be comforted"—and yet many carry themselves so, as if they not only not desired, but even feared to be blessed.—*George Herbert.*

7th Month. JULY. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo m.	Sun rises h. m.	Sun sets h. m.
1	Mon	The Creator of all things. Gen. 1: 1–13.	182	Morn	☾ R.	♑ 1	1) ☌ ☿ ♀, ☌ ♃ ☾	4	4 36	7 24
2	Tues	" " " " Gen. 1: 14-25.	183	12 4	8 35	♑ 15	☌ ♄ ☾	4	4 36	7 24
3	Wed	" " " " Gen. 1: 26, to 2, 3.	184	12 55	9 14	♑ 29	Antares souths 9 13	4	4 37	7 23
4	Thur	God's greatness in creation. Ps. 8.	185	1 46	10 0	♒ 12	⊕ in Aphelion	4	4 37	7 23
5	Frid	Mighty power. Isaiah 40: 21–31.	186	2 36	10 50	♒ 25	☍ ♄ ☉	4	4 38	7 22
6	Sat.	God's questions. Job 38: 1–14.	187	3 25	11 24	♓ 8	Spica souths 6 18 ♍	4	4 38	7 22
27.		**God the Creator of all Things. Gen. 1: 26 to 2: 3.**			5th Sunday after Trinity. Luke 5: 1-11; 1 Pet 3: 8–15.			Day's length, 14 hours, 44 min.		
7	**Sun**	Wisdom in creation. Ps. 104: 1-12, 19-24.	188	4 14	11 57	♓ 20	7) ☉ rises 1 10	5	4 38	7 22
8	Mon	The Garden of Eden. Gen. 2: 8–17.	189	5 4	Morn.	♈ 2	8) ♂ souths 4 46	5	4 39	7 21
9	Tues	Beginning of Sin and Redemption. Gen. 3: 1–15.	190	5 55	12 25	♈ 14	Procyon sets 7 41	5	4 39	7 21
10	Wed	Driven out. Gen. 3: 17–24.	191	6 49	12 58	♈ 25	Vega souths 11 10	5	4 40	7 20
11	Thur	Sin universal. Psalm 14.	192	7 45	1 30	♉ 7	☽ in ♉	5	4 40	7 20
12	Frid	Death and Life. Rom. 5: 12–21.	193	8 43	2 42	♉ 19	Orion rises 3 51 ♌	5	4 41	7 19
13	Sat	Sin and Propitiation. 1 John 1: 1, to 2, 2.	194	9 42	3 27	♊ 1	☌ ☿ ☉ Dog Days Begin	5	4 41	7 19
28		**Beginning of Sin and Redemption. Gen. 3: 1-15.**			6th Sunday after Trinity. Matt. 5: 20–26; Rom. 6: 3–11			Day's length, 14 hours, 36 min.		
14	**Sun**	Proclamation of Salvation. Jno. 3: 9-17.	195	10 42	3 50	♊ 13	Regulus sets 11:13	5	4 42	7 18
15	Mon	Man's wickedness. Gen. 6: 5–18.	196	11 39	☽ S.	♊ 26	15) ☌ ☿ ☽, ♃ in ♉	6	4 43	7 17
16	Tues	The Punishment. Gen. 7: 13 24.	197	12 34	8 2	♋ 8	Sirius rises 4 4	6	4 44	7 16
17	Wed	Noah saved in the Ark. Gen. 8: 1–12.	198	1 25	8 34	♋ 21	☌ ♀ ☾	6	4 45	7 15
18	Thur	" " " " Gen. 8: 13–22.	199	2 13	9 7	♌ 4	Altair souths 11 52	6	4 46	7 14
19	Frid	God's Covenant. Gen. 9: 8–17.	200	2 59	9 42	♌ 17	Arcturus sets 1 26 ♉	6	4 46	7 14
20	Sat	Preacher of righteousness. 2 Pet. 2: 1–9.	201	3 43	10 10	♍ 1	Pollux sets 8 39	6	4 47	7 13
29.		**Noah Saved in the Ark. Gen. 8: 1-22.**			7th Sunday after Trinity. Matt. 8: 1–9; Rom. 6: 19-23			Day's length, 14 hours, 26 min.		
21	**Sun**	The lesson for us. Matt. 24: 34–42.	202	4 27	10 47	♍ 14	☿ Gr. Hel. Lat. S.	6	4 47	7 13
22	Mon	God calls Abram. Gen. 12: 1–9.	203	5 10	11 20	♍ 28	☉ Enters ♐	6	4 48	7 12
23	Tues	Found faithful. Neh. 9: 5–10.	204	5 54	11 57	♎ 12	23d) ☿ stationary	6	4 49	7 11
24	Wed	Abram's obedience. Acts 7: 1–7.	205	6 39	Morn	♎ 27	☽ in Apogee	6	4 50	7 10
25	Thur	The blessing of Abraham. Gal. 3: 1–14.	206	7 26	12 19	♐ 12	☽ in ♌	6	4 51	7 9
26	Frid	By faith. Heb. 11: 6–10.	207	8 14	12 58	♐ 26	☌ ♆ ☾ ♑	6	4 52	7 8
27	Sat	Christ's call. Mark 1: 14–20.	208	9 4	1 43	♑ 10	Antares sets 10 20	6	4 52	7 8
30.		**God calls Abram. Gen. 12: 1-9.**			8th Sunday after Trinity. Matt. 7: 15-23; Rom. 8: 12-17			Day's length, 14 hours, 14 min.		
28	**Sun**	Leaving all for Christ. Mark 10: 28-31.	209	9 55	2 27	♑ 24	☌ ♃ ☾	6	4 53	7 7
29	Mon	Abram and Lot. Gen. 13: 1–9.	210	10 47	3 20	♒ 9	☌ ♄ ☾	6	4 54	7 6
30	Tues	" " " Gen. 13: 10–18.	211	11 39	3 54	♒ 23	♂ souths 4 6	6	4 55	7 5
31	Wed	Abram rescues Lot. Gen. 14: 5–16.	212	Morn	☾ R.	♓ 10	31) Ald. rise 12 48	6	4 56	7 4

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 1st at 6 19 even.	5 39 even.	4 59 even.
Last Quarter	" " 8th at 10 22 even.	9 42 even.	9 02 even.
New Moon	" " 15th at 5 12 even.	4 32 even.	3 52 even.
First Quarter	" " 23rd at 9 00 morn.	8 20 morn.	7 40 morn.
Full Moon	" " 31st at 5 35 morn.	4 55 morn.	4 15 morn.

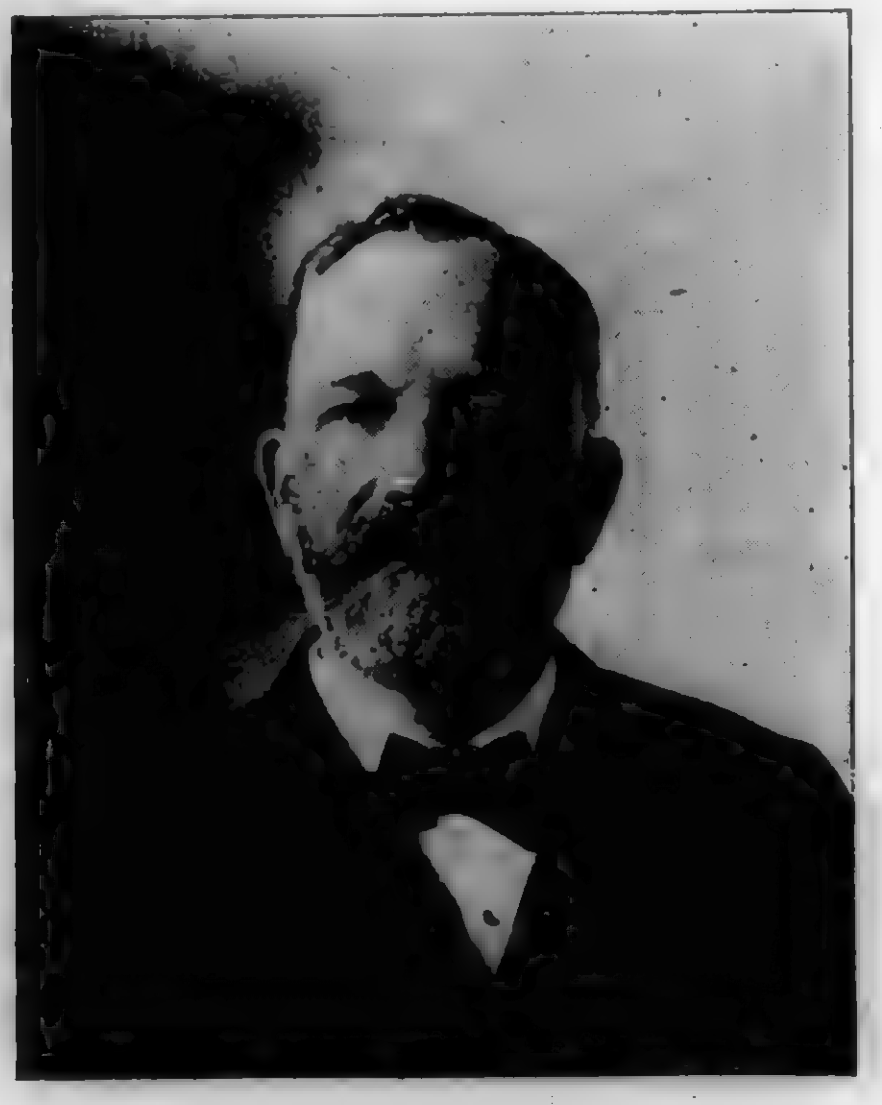
Saturn (♄) is in opposition with the Sun on the 5th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

July 7. Religion and patriotism. Rom. 13: 1–7.
" 14. Individual work for Christ. Acts 8: 26–40.
" 21. A strong weak man. Judges 16: 20–30.
" 28. Missions: true philanthropy. Gal. 6: 1–10.

United States Commissioner to the Paris Exposition.

Peter Jansen was born in 1852, in Berdjansk, South Russia. His father was the German Consul in that place for 9 years. Owing to the corrupt condition of affairs among the officials, whom he met during his service, his father never took out his naturalization papers while he lived in Russia, but always remained a faithful Prussian subject, never taking any compensation as consul, for which he received acknowledgement in the shape of a letter by Prince Bismark, in which he thanked him personally for his unselfish services.



PETER JANSEN.

In 1873 Peter Jansen emigrated with his parents to this blessed country of free speech and free press. In the course of time he has become thoroughly imbued with the American spirit. His business has been that of a stock raiser on an extensive scale, and he is known throughout Nebraska as a high-minded and progressive citizen, being a Republican of the radical, straight-out gold standard variety. He is also a staunch total abstainer from intoxicants, and when the town of Jansen, on the Rock Island line, was laid out, of which he owned the site, he made out his deeds with an additional clause, prohibiting the sale of intoxicants on the premises, forfeiture of the land being the penalty for ignoring this clause. He would say, when being commented upon by such who doubted the possibility of the existence of a town upon such principles: "I have a son of my own, and I would much rather not be the founder of a town, than to license a saloon in it and thus to set the temptation in the way of my boy.

The town of Jansen is now a thriving little place, being at the junction of two railroad lines. This demonstrates the fact, that the saloon is not a requisite to the growth and prosperity of a town as so many claim.

In 1898 Peter Jansen was elected to the State Legislature from his district by a large majority. Before this, in 1896, he was sent as a delegate-at-large to the Republican National Convention, at St. Louis, where Mr. McKinley was first nominated. In the meantime he had the opportunity of making the personal acquaintance of the President at Canton, Ohio, where he also met Mrs. McKinley; and it seemed only a natural course of events that he should be appointed by the President as one of the twelve commissioners to Paris, when the appointments were made. Perhaps one important inducement was, his excellent knowledge of the Russian language, of which he has a complete mastery and through which he has been able to be of special service in his capacity as Commissioner.

In regard to his church connections it might be well to mention in conclusion that he is a member of the Mennonite community at Beatrice, Nebraska.

The Christian Soldier of Crefeld.

Johann Naas, a Mennonite preacher at Crefeld and Marienburg, Germany, in the days of Emperor Frederick William, was a man of colossal size, standing head and shoulder above the average men. While preaching at one of his appointed places the attention of the Emperor's recruiting officer was directed to him, who at once sought to enlist him as a member of a regiment of giant soldiers for which the Emperor had a peculiar whim. This he, of course, firmly refused, and as persuasion did not prevail, they put him to the torture, but still he held out firmly and he was finally taken before the Emperor.

The king scrutinized the prisoner closely, admiring his splendid person, then said,—

"You would make a very desirable soldier, why will you not enlist?" And Johann answer-

8th Month. AUGUST. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Thur	The two ways. Psalm 1.	213	12 30	8 10	♎ 20	♂ souths 4 2 ☽	6	4 57	7 3
2	Frid	Moses' choice. Heb. 11: 23–26.	214	1 20	8 50	♐ 4	☿ Gr. Elong. W.	6	4 58	7 2
3	Sat	The first consideration. Matt. 6: 24-34.	215	2 11	9 18	♐ 15	Vega souths 9 36 ♌	6	4 59	7 1
31.		**Abram and Lot. Gen. 13: 1-18.**			**9th Sunday after Trinity. Luke 16: 1-9; 1 Cor. 10: 6-13.**		**Day's length, 14 hours, 00 min.**			
4	**Sun**	Be ye separate. 2 Cor. 6: 11–18.	216	3 1	9 50	♐ 27	Altair souths 10 47	6	5 0	7 0
5	Mon	God's promise to Abram. Gen. 15: 1-18.	217	3 52	10 14	♐ 10	♀ sets 7 48	6	5 1	6 59
6	Tues	The promise renewed. Gen. 17: 1-8.	218	4 45	10 52	♐ 22	♂ in ♍, ☾ in Perigee	6	5 2	6 58
7	Wed	The promise fulfilled. Deut. 1: 1–11.	219	5 40	11 16	♑ 3	7th) ☾ in ♍	5	5 3	6 57
8	Thur	The covenant remembered. Ps. 105: 1-15.	220	6 37	11 50	♑ 15	Spica sets 9 30	5	5 4	6 56
9	Frid	A new covenant. Jer. 31: 31–37.	221	7 35	Morn	♑ 27	☿ in ♌ ♋	5	5 5	6 55
10	Sat	A sure promise. Heb. 6: 9–20.	222	8 33	12 20	♒ 9	♂ Ψ ☾	5	5 6	6 54
32.		**God's Promise to Abram. Gen. 15: 1-18.**			**10th Sunday after Trinity Luke 19: 41–48; 1 Cor 12: 1–11.**		**Day's length, 13 hours, 46 min.**			
11	**Sun**	The better covenant. Heb. 8: 1–13.	223	9 29	1 18	♒ 21	Vega souths 9 16	5	5 7	6 53
12	Mon	Visit of the Angels. Gen. 18: 1–8.	224	10 24	2 24	♓ 4	☉ rises 10 42	5	5 9	6 51
13	Tues	Abraham's Intercession. Gen. 18: 16-22.	225	11 16	3 37	♓ 17	♂ ☿ ☾	4	5 10	6 50
14	Wed	" " Gen. 18: 23-33.	226	12 5	☽ S.	♓ 30	14) ☌ in Perihel'n	4	5 11	6 49
15	Thur	Destruction of Sodom. Gen. 19: 12–25.	227	12 52	7 4	♈ 14	♀ sets 7 53	4	5 12	6 48
16	Frid	Intercession of Moses. Exodus 32: 7-14.	228	1 37	7 35	♈ 28	♂ ♀ ☾ ♍	4	5 13	6 47
17	Sat	Intercession accepted. Job 42: 1–10.	229	2 21	8 2	♉ 11	♂ souths 3 36	4	5 14	6 46
33.		**Abraham's Intercession. Gen. 18: 16-33.**			**11th Sunday after Trinity. Luke 18: 9–14; 1 Cor. 15: 1–10**		**Day's length, 13 hours, 30 min.**			
18	**Sun**	Effectual prayer. James 5: 10–20.	230	3 5	8 38	♉ 30	Orion rises 1 4	3	5 15	6 45
19	Mon	Abraham and Isaac. Gen. 22: 1–8.	231	3 48	9 7	♋ 9	♂ ♂ ☾	3	5 17	6 43
20	Tues	" " " Gen. 22: 9–19.	232	4 33	9 46	♋ 21	☽ in Apogee	3	5 18	6 42
21	Wed	Obedience remembered. Gen. 26: 1–5.	233	5 19	10 20	♌ 5	☽ in ♌	2	5 19	6 41
22	Thur	Real faith. James 2: 14-23.	234	6 6	11 18	♌ 22	22d) ☿ stationary	2	5 20	6 40
23	Frid	Righteousness by faith. Rom. 4: 1–13.	235	6 55	Morn.	♍ 6	♂ ☿ ☾ ☉ enters ♎	2	5 21	6 39
24	Sat	The best sacrifices. Micah 6: 1–8.	236	7 45	12 20	♍ 20	♂ Ψ ☾	2	5 22	6 38
34.		**Abraham and Isaac. Gen. 22: 1-14.**			**12th Sunday after Trinity. Mark 7: 31–37; 2 Cor. 3: 4–11.**		**Day's length, 13 hours, 12 min.**			
25	**Sun**	An example of faith. Heb. 11: 13–19.	237	8 36	1 25	♎ 6	♂ ♄ ☾	2	5 24	6 36
26	Mon	Isaac the Peacemaker. Gen. 26: 12–25.	238	9 27	2 32	♎ 20	♀ sets 7 58	2	5 25	6 35
27	Tues	A treaty of peace. Gen. 26: 26–33.	239	10 19	3 40	♏ 4	♂ ☿ ☉–Superior	1	5 26	6 34
28	Wed	A former dispute. Gen. 21: 22–32.	240	11 10	4 10	♏ 18	Dog Day's End	1	5 27	6 33
29	Thur	Slow to anger. Prov. 16: 19–33.	241	Morn	☾ R.	♏ 1	29) Ant. sets 10 11	1	5 29	6 31
30	Frid	The rule of peace. Col. 3: 9–17.	242	12 1	6 44	♐ 15	Ψ stationary ♌	0	5 30	6 30
31	Sat	Greatness of charity. 1 Cor. 13.	243	12 53	7 22	♐ 28	♂ souths 3 14	0	5 31	6 29

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 7th at 3 04 morn	2 24 morn	1 44 morn.
New Moon	" " 14th at 3 29 morn	2 49 morn	2 09 morn.
First Quarter	" " 22nd at 2 54 morn	2 14 morn	1 34 morn.
Full Moon	" " 29th at 3 23 even.	2 43 even.	2 03 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

August 4. Gaining by losing. Mark 10: 28–30.
" 11. Enemies and arms. Eph. 6: 10–18.
" 18. God's requirements. Deut: 10: 12–14.
" 25. Daily prayer: "I will make it the rule of my life to pray every day." Ps. 34: 1–22.

ed "Craving forgiveness of your majesty, I have long ago placed my name upon the noblest and best enrollments, and I would not, indeed could not, become a traitor to Him and therefore I cannot enter thy service."

The astonished Emperor asked, "Who is your captain? To whom do you belong?"

"My Captain," Johann answered with an eloquent gesture, "is the Great Prince Immanuel, our Lord Jesus Christ. It is under Him I have enlisted—it is His cause I espouse, and I cannot and will not forsake Him."

And the Emperor answered, "Neither will I ask you to forsake Him," and dismissed him.

A certain writer says of him that he "preached mightily henceforth in those parts." But his troubles had only just begun. The times were yet ripe for persecution, and driven to extremities, he left Westfalia, made his way to Surshursterveen in West Friesland, Holland, aud from there came to America. As near as can be learned he landed in Philadelphia and settled in Germantown in May, 1741, where he preached for many years.

Cornelius Jansen.

Cornelius Jansen was born in 1863 in Berdjansk, South Russia, he was the youngest son of the late Cornelius Jansen, whom many of the older readers will recollect as the leader of the Mennonite emigration from South Russia to America. which began in 1873.

Having come to this country, he studied first at Haverford College, Pennsylvania, and then entered the Nebraska State University, where he graduated with the degree of B. A.

He assisted his brother, Peter Jansen, for some time in the bank at Jansen, Neb., and then, in order to be of more assistance to his aged parents, he accepted a position as teacher of Greek and later of German in the Beatrice High School, which position he held for six years, Cornelius Jansen has ever been a conscientious total abstainer from all intoxicants and from tobacco in any form.

In politics he sides with the Third Party (best called "The Home Protection Party") and at one time while in the Bank at Jansen, he was hung in effigy for the decided stand he took on the Temperance question in an anti-saloon fight, when the enemy was trying to force a saloon upon the community by starting one on the outskirts of the town. A few particulars about this affair might not be out of place in this connection

It was early one morning as he was coming to the bank when he saw in front of the building, swinging on a rope the effigy of a man, with mustache and spectacles, a fac-simile of himself. Fastened to the fellow was a placard with these words in large letters: "This is the shortest way for a prohibitionist to heaven." Bro. Jansen did not tear the man down, but improved the opportunity by fastening a paper below it, with the words on it: "Sic Semper Tyrannus" and also the Scripture text: "No drunkard shall enter the kingdom of heaven." There it hung all day long, no one daring to take it down, for fear of identifying himself with the conspirators Thus what was to be a joke on him, proved to be a joke on the perpetrators of the deed, for many passers-by stopped to read the placards, and doubtless here and there a good seed fell on ready ground for the good cause. On arriving at the bank the next morning, all was gone, only the linen collar of the man, which he keeps as a "souvenir."

When his brother Peter Jansen was appointed as Commissioner to Paris, he went along as his private secretary.

When the immigration of the large company of Dukobortzis took place last year, Brother Jansen made himself useful by distributing cattle, farm implements and large quantities of grain among them, thus earning many touching expressions of thanks.

9th Month. SEPTEMBER. 30 Days.

Date.	Week Day.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m	Sun sets h. m.
35.		**Isaac the Peacemaker. Gen. 26: 12-25.**	18th Sunday after Trinity. Luke 10: 23-37; Gal 3: 15-22.				**Day's length, 12 hours, 56 min.**			
1	**Sun**	The blessing. Matt. 5: 1 12.	244	1 46	8 30	♑ 5	☾ in Perigee	0	5 33	6 27
2	Mon	Jacob leaving home. Gen. 28: 1 9.	245	2 40	9 6	♑ 17	♂ souths 3 12	1	5 34	6 26
3	Tues	Jacob at Bethel. Gen. 28: 10-22.	246	3 35	9 50	♑ 29	☾ in ♉	1	5 35	6 25
4	Wed	Rebekah's false counsel. Gen. 27: 6-17.	247	4 32	10 30	♏ 11	Regulus rises 12 34	1	5 36	6 24
5	Thur	Jacob's deception. Gen. 27: 18-29.	248	5 30	11 38	♏ 23	5) ☿ sets 8 3	1	5 37	6 23
6	Frid	Esau's sorrow. Gen. 27: 30-40.	249	6 28	Morn	♐ 5	□ ♅ ☉ ♂ ♆ ☾	2	5 39	6 21
7	Sat.	The promise repeated. Gen. 35: 1-15.	250	7 24	12 12	♐ 17	Sirius rises 3 28	2	5 40	6 20
36.		**Jacob at Bethel. Gen. 28: 10-22.**	14th Sunday after Trinity. Luke 17: 11-1 ; Gal 5: 16-24.				**Day's length, 12 hours, 38 min.**			
8	**Sun**	God's presence. Isaiah 41: 8-14.	251	8 19	1 10	♐ 29	Regulus sets 11 38	2	5 41	6 19
9	Mon	Jacob a prince with God. Gen. 32: 1-12.	252	9 15	2 8	♑ 12	Orion rises 12 16	3	5 43	6 17
10	Tues	" " " " Gen. 32: 13-23.	253	10 0	3 6	♑ 25	Antares sets 9 36	3	5 44	6 16
11	Wed	" " " " Gen. 32: 24-32.	254	10 47	4 4	♒ 10	☿ in ♉	3	5 45	6 15
12	Thur	Jacob and Esau. Gen. 33: 1-11.	255	11 32	☽ S.	♒ 23	12) Vega so. 7 16	♉ 4	5 47	6 13
13	Frid	Prayer heard. 2 Kings 19: 14-20.	256	12 16	6 26	♑ 7	7) ☹ rises 3 2	4	5 48	6 12
14	Sat	Sought and found. Psalm 34: 1-10.	257	1 0	6 59	♑ 21	♂ ☿ ☾, ♄ stationary	5	5 49	6 11
37.		**Jacob a Prince with God. Gen. 32: 1-32.**	15th Sunday after Trinity Matt 6: 24-34; Gal 5: 25; 6: 10.				**Day's length, 12 hours, 20 min.**			
15	**Sun**	The prayer of faith. Matt. 15: 21-28.	258	1 44	7 28	♐ 6	♂ ♀ ☾, ♀ sets 8 7	5	5 50	6 10
16	Mon	Temperance Lesson. Prov. 23: 29-35.	259	2 28	7 58	♐ 20	☿ in ♉, ♂ ☌ ☾	5	5 51	6 9
17	Tues	Luxury condemned. Amos 6: 1-7.	260	3 13	8 40	♏ 5	☽ in ♌, ☽ in Apogee	6	5 53	6 7
18	Wed	Goodness and justice. Nahum 1: 1-10.	261	4 0	9 20	♏ 19	Antares sets 8 56	6	5 54	6 6
19	Thur	Consent not! Prov. 1: 10-23.	262	4 47	9 52	♐ 3	♂ ♅ ☾	7	5 56	6 4
20	Frid	Watch, and take heed. Luke 21: 25-36.	263	5 36	10 24	♐ 17	20) Proc. sets 9 26	7	5 57	6 3
21	Sat	The better way. Rom. 13: 8-14.	264	6 26	11 30	♏ 1	♂ ♃ ☾, ♂ ♄ ☾	7	5 58	6 2
38.		**Temperance Lesson. Prov. 23: 29-35.**	16th Sunday after Trinity. Luke 7: 11-17; Eph. 3: 13-21.				**Day's length, 12 hours, 04 min.**			
22	**Sun**	Abstinence for others' sake. 1 Cor. 8.	265	7 16	Morn	♏ 14	♃ sets 11 20	8	5 59	6 1
23	Mon	God the Creator of all things. Gen. 1.	266	8 6	12 24	♏ 27	☉ Enters ♎ AUT. BEGINS	8	6 0	6 0
24	Tues	Beginning of Sin and Redemption Gen 3: 1-15	267	8 57	1 40	♍ 10	Spica sets 6 52	8	6 2	5 58
25	Wed	Noah saved in the Ark. Gen. 8: 1-22.	268	9 48	2 48	♍ 23	☿ sets 8 14	8	6 3	5 57
26	Thur	God calls Abram. Gen. 12: 1-9.	269	10 40	3 42	♑ 6	Orion rises 1 5	♌ 9	6 4	5 56
27	Frid	God's promise to Abram. Gen. 15: 1-18.	270	11 33	4 50	♑ 19	☿ in Aphelion	9	6 6	5 54
28	Sat	Abraham's intercession. Gen. 18: 16-33.	271	Morn	☾ R.	♑ 2	28) □ ♃ ☉	9	6 7	5 53
39		**REVIEW.**	17th Sunday after Trinity. Luke 14: 1-11; Eph. 4: 1-6				**Day's length, 11 hours, 44 min.**			
29	**Sun**	Jacob at Bethel. Gen. 28: 10-22.	272	12 27	6 24	♑ 14	☾ in Perigee	10	6 8	5 52
30	Mon	Joseph loved and hated. Gen. 37: 1-11.	273	1 24	7 7	♑ 26	☽ in ♉	10	6 10	5 50

MOON'S PHASES.

Eastern States.	Central States.	Western States.
Last Quarter on the 5th at 8 29 morn	7 49 morn	7 09 morn.
New Moon " " 12th at 4 20 even.	3 40 even	3 00 even.
First Quarter " " 20th at 8 35 even.	7 55 even	7 15 even.
Full Moon " " 28th at 12 27 morn	27th) 11 47 even	11 07 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

September. 1. Spiritual acquaintance. Job. 22: 21–23.
" 8. Heavenly helpers. 2 Kings 6: 15–17.
" 15. True honor. John 5: 41–44.
" 22. The saloon power doomed. Ps. 37: 1–10. (Temperance meeting.)
" 29. Missions: growth of the kingdom. Ps. 72.

A Narrow Escape.

An Adventure in the Steppes in Russia.

In many of the southern provinces of Russia the mail service is rather primitive, and the mail carriers have sometimes to overcome no small obstacles in bringing the mail from one station to the other.

In 1883, writes H. A. Goerz in *Young People's Paper*, I was in the employ of the Russian government as mail carrier on an overland mail route in the province of Cherson.

The main postal route was about twenty miles north from Tiege where I was stationed. Tiege is the only postoffice in a large German settlement consisting of fourteen villages. A stage ran three times a week between Tiege and Voznesensk, twenty miles beyond the main postal route. On this main road the mail was carried daily from Novovorontzovka, a railroad station, to Malaya Girla, a landing on the river Dnieper, a distance of about forty-five miles.

At the intersection of the stage line and the main postal route was the watering place for the many herds of sheep grazing on the extended domain belonging to the Prince of Vorontzov. For many miles in all directions there was no house nor human habitation visible, although the ground was as level as any prairie in Kansas.

Three times a week the stage took me from Tiege to the main postal route, where I was left alone with my mail bags to await the arrival of the mail coach, which took me up to Novovorontzovka. Here I received my share of mail, and returned back to the crossing to be left there to await the stage from Voznesensk to Tiege.

Sometimes I would have to wait an hour or so before any of the coaches arrived. In mild weather, this was not so bad, but in rainy and cold weather it was most trying. Sometimes I would find the shepherds at the wells and then I would listen to their tales of adventure which they related in that brogue of the Russian language, called Chochlatsky. An hour spent with them was soon gone, and then I did not feel the monotony of the steppes so much, but to sit on my mail bags on a stormy rainy day without any other protection than an oiled canvas thrown over my head to protect myself and the mail bags from the down-pouring rain, was indeed no pleasure, and I always hailed with delight the jingle of the large bell which each coach carried at the end of the pole as a sign of an official carrier.

About the middle of May, 1883, I took, as usual, my trip from Tiege to the crossing. A heavy rain had made the roads bad, and in order to be at the crossing in time, the stage started an hour earlier than usual. As there were no passengers and the horses in good trim, we made good time in spite of the bad condition of the road and arrived at the crossing half an hour earlier than the time set for the arrival of the mail coach. I thought nothing of it, but threw out my mail bags, crawled out myself, and prepared to wait patiently for the coach to come. The stage had just gone out of hailing distance when something occurred which made my blood run cold.

One who has never seen the Russian shepherd dogs, and never known their ferocity cannot imagine my feelings when I saw a pack of five of them coming straight toward me. Their barking seemed to me like the approach of a fearful storm.

Before I could do anything, they were upon me. I had no weapon of any kind. The shepherds were all too far away to hear any call, yet I shouted as loud as I could, but my voice was lost on the empty steppes and did not even awake an echo.

I had in the first impulse of protection thrown the heavy oiled canvas over myself and sat down on the mail bags. Hidden under the cover, I could plainly hear the gnashing of the dogs' teeth. I shuddered and prayed.

The first assault I withstood and kept my position. Then the dogs set to work and began to tear the canvas. I rolled over and over, became entangled in the canvas, and thrust out my left hand to gain a steady position. As soon as my hand was out, one of the brutes caught it just above the wrist, inflicting a severe wound. With a shriek I pulled in my hand. In doing so, I uncovered part of my face, thus giving the mad beasts a chance to scratch my face, and cover it with dirt and foam. This excited me more yet, and I tried to get up and run if possible.

I did not know where to go; but to get out of the reach of these beasts and their sharp teeth was my only thought. No sooner had I regained my position, when a new assault threw me down again, and now there was a jumbled mass of humanity, dogs, oiled canvas, and Imperial Russian mail bags. Blood was oozing out of

10th Month. # OCTOBER. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Joseph sold into Egypt. Gen. 37: 12-22.	274	2 22	8 27	♍ 7	Fomalhaut so. 10 19	10	6 11	5 49
2	Wed	" " " " Gen. 37: 23-36.	275	3 22	9 18	♍ 19	Orion rises 10 49	11	6 13	5 47
3	Thur	Joseph finds favor Gen. 39: 1-6.	276	4 22	10 8	♎ 1	☐ ♄ ☉, ♂ Ψ ☾	11	6 14	5 46
4	Frid	Sin remembered. Gen. 42: 14-22.	277	5 20	11 4	♎ 13	4) ♀ sets 8 20	11	6 15	5 45
5	Sat	Affliction for good. Job 5: 6-17.	278	6 15	Morn.	♎ 25	Ψ stationary	12	6 17	5 43
40.		**Joseph sold into Egypt. Gen. 37: 12-36.**			**18th Sunday after Trinity. Matt. 22: 34-46; 1 Cor. 1: 4-9.**		**Day's length, 11 hours, 24 min.**			
6	**Sun**	In God s hand. Psalm 31: 1-15.	279	7 8	12 3	♐ 7	Altair souths 7 1	12	6 18	5 42
7	Mon	Joseph in Prison. Gen. 39: 20, to 40, 11.	280	7 58	12 59	♐ 20	☽ rises 7 20	12	6 19	5 41
8	Tues	" " " Gen. 40: 12-23.	281	8 45	1 55	♑ 3	♂ souths 2 27	12	6 20	5 40
9	Wed	Prayer in affliction. Psalm 43.	282	9 30	2 54	♑ 17	Markab souths 9 58	13	6 22	5 38
10	Thur	Trust in God. Psalm 118: 5-17.	283	10 14	3 50	♑ 1	♂ ♀ ♂	13	6 23	5 37
11	Frid	A good conscience. 1 Peter 3: 8-17.	284	10 57	4 47	♑ 15	Sirius rises 12 31	13	6 24	5 36
12	Sat	Fear not! Matt. 10: 21-33.	285	11 41	☽ S.	♑ 29	12) ☿ Gr. Elong. E.	14	6 26	5 34
41.		**Joseph in Prison. Gen. 39: 20 to 40: 15.**			**19th Sunday after Trinity Matt. 9: 1-8; Eph. 4: 22-30.**		**Day's length, 11 hours, 08 min.**			
13	**Sun**	Rest and wait! Psalm 37: 7-17.	286	12 25	6 7	♋ 15	Orion rises 10 9	14	6 27	5 33
14	Mon	Pharaoh s dream. Gen. 41: 1-13.	287	1 10	6 42	♋ 30	♂ ☌ ☾, ☽ in ♌	14	6 28	5 32
15	Tues	The dream interpreted. Gen. 41: 14-32.	288	1 56	7 24	♌ 15	♂ ♂ ☾, ☽ in Apogee	14	6 29	5 31
16	Wed	Joseph exalted. Gen. 41: 33-45.	289	2 43	8 20	♌ 29	♂ ♀ ☾, ♀ in Aphelion	14	6 30	5 30
17	Thur	" " Gen. 41: 46-57.	290	3 31	9 18	♌ 13	♂ ♅ ☾	14	6 32	5 28
18	Frid	Stephen's reference. Acts 7: 9-16.	291	4 19	10 24	♌ 27	♂ ♃ ☾, ♀ sets 8 30	15	6 33	5 27
19	Sat	God's Providence. Psalm 105: 7-22.	292	5 8	11 30	♏ 11	♂ ♄ ☾	15	6 35	5 25
42.		**Joseph Exalted. Gen. 41: 38-49.**			**20th Sunday after Trinity. Matt 22: 1-14; Eph 5: 15-21**		**Day's length, 10 hours, 48 min.**			
20	**Sun**	Working for good. Rom. 8: 18-28.	293	5 57	Morn.	♏ 24	20) ♃ sets 11 45	15	6 36	5 24
21	Mon	The famine. Gen. 42: 1-13.	294	6 46	12 30	♎ 7	Antares sets 7 11	15	6 37	5 23
22	Tues	The second journey. Gen. 43: 1-14.	295	7 35	1 40	♎ 20	Aldebaran rises 7 45	15	6 39	5 21
23	Wed	Joseph and his brethren. Gen. 45: 1-15.	296	8 25	2 47	♐ 3	☉ Enters ♍	15	6 40	5 20
24	Thur	Joyful news. Gen. 45: 16-28.	297	9 16	3 52	♐ 16	☿ stationary	16	6 41	5 19
25	Frid	Jacob in Egypt. Gen. 47: 1-10.	298	10 9	5 4	♐ 28	♂ ♀ ♅	16	6 42	5 18
26	Sat	Love to enemies. Matt. 5: 38-48.	299	11 5	5 47	♐ 10	♂ souths 2 10	16	6 44	5 16
43.		**Joseph and his Brethren. Gen. 45: 1-15.**			**21st Sunday after Trinity. John 4: 47-54; Eph. 6: 10-17.**		**Day's length, 10 hours, 32 min.**			
27	**Sun**	Overcoming evil. Rom. 12: 14-21.	300	Morn	☾ R.	♐ 22	27) ☾ Eclip.-Invis.	16	6 45	5 15
28	Mon	Death of Joseph. Gen. 50: 15-26.	301	12 4	5 40	♑ 4	☾ in ♌	16	6 46	5 14
29	Tues	Joseph's command fulfilled. Ex. 13:17-22	302	1 5	6 28	♑ 16	Sirius rises 11 20	16	6 47	5 13
30	Wed	Burial in Shechem. Joshua 24: 26-33.	303	2 7	7 24	♑ 27	♀ sets 8 46	16	6 48	5 12
31	Thur	A peaceful end. Psalm 37: 27-40.	304	3 8	8 18	♋ 9	♂ Ψ ☾	16	6 50	5 10

MOON'S PHASES.

Eastern States.	Central States.	Western States.
Last Quarter on the 4th at 3 54 even.	3 14 even.	2 34 . . . even.
New Moon " " 12th at 8 03 morn	7 23 morn	6 43 . . . morn.
First Quarter " " 20th at 12 59 even.	12 19 even.	11 39 . . . morn.
Full Moon " " 27th at 10 08 morn	9 28 morn	8 48 . . . morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

October. 6. "This grace also." 2 Cor. 8: 7–9 (Giving)

" 13. Dark days and their lessons. Ps. 107: 1–15.

" 20. A bad bargain: Gen. 25: 29–34.

" 27. Bible reading: "I will make it the rule of my life to read the Bible every day." 2 Tim. 3: 1–17.

several wounds inflicted by the dogs all over my body. I made frantic efforts to get away from them, but grew weaker, and finally I lost consciousness.

When I awoke, the mail carrier, driver and two shepherds were kneeling beside me, pouring water in my face, and cleaning and dressing my wounds. The shepherds had been on their way to the wells with a flock of sheep, and had come within hearing of my yells. They had driven the dogs away, and found me unconscious with all my clothes torn to shreds. The mail coach too was a few minutes earlier than usual, having started an hour earlier than set time.

I was unable to take the mail coach to Novovorontzovka, but was taken by the shepherds into their two wheeled car called *arba*, in which they kept their provisions.

Time passed slowly until the stage returned and I was made as comfortable as could be expected on a wagon without springs or any protection against the chill of the evening. A severe wound-fever set in, and by the time we reached Tiege, I was quite delirious and fought imaginary dogs. A three weeks sickness followed the adventure.

I received a severe criticism from the postal commissary for starting with the mail before the time set, but received nothing for the injuries sustained.

All the government did was to erect a small building six by eight feet for the protection of the mail and the carrier on the very spot I had the encounter with the dogs. The only things I have left to remind me of the episode are the scars in my face, arms, and body.

Such is life in far away Russia.

First Mennonite Church of Wayland, Iowa.

Many of the members of Emanuel's church, Noble, Iowa, living in and near Wayland, felt in need of a more convenient place for worship. Accordingly a meeting was called May 15, 1899. It was decided to build a church, on a site selected one block south of the principal business street. Three trustees were appointed to solicit funds and erect the building. The accompanying cut is a good representation of the edifice. It is a frame structure fifty feet long, thirty-six feet wide, with a projection in front four by twelve feet, and sixteen feet high to eaves. The whole rests on a stone basement in which the furnace is placed and where there is also ample room for fuel. The auditorium is nearly thirty-six by forty feet, arranged for seating 300 people. The floor is inclined toward the rear of building where a raised platform is arranged for pulpit and choir. Entrance to the auditorium is gained through a hall twelve by fourteen feet, with a small room ten by twelve feet on either side. It is well lighted with gasoline lamps, carpeted, and provided with a good organ. The bell in the tower rings out a glad welcome to all. The cost of the lot is $200, and of the building including

furnace, carpets, bell and organ $2500. Subscriptions and cash donations received nearly cover the entire cost.

On February 11, 1900, the dedication services were held. The present membership is 90. Former members of Emanuel church, 71. Received by baptism 11, by confession 2, by letter 6. Preaching services once every Sunday. A Sunday-school having an average attendance of 77 meets every Sunday at 10 a. m. A Christian Endeavor Society meets every Sunday at 7 p. m. Rev. Peter E. Stuckey is the present pastor both at Wayland and Noble.

The first year's work at the Bethesda Hospital, at Goessel, Kan. was conducted at a total cost of $4112.19. Thirty-one patients were admitted and treated during the year. Of this number, ten were restored to health, eleven greatly benefitted by the treatment received. Three cases resulted in death. The Medical care is chiefly under the direction of Dr. P. Richert, who lives near the hospital. The difficulty of obtaining the skilled nurses needed in the hospital has moved the association to consider the advisability of establishing a deaconess institute in connection with the hospital.

11th Month. # NOVEMBER. 30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast. m.	Sun rise h. m.	Sun sets h. m.
1	Frid	A shining light. Prov. 4: 7–18.	305	4 7	9 20	♌ 21	Regulus rises 12 20	16	6 51	5 9
2	Sat	Numbering our days. Psalm 90: 1–12.	306	5 3	10 14	♍ 3	Sirius rises 10 55	16	6 52	5 8
44.		**Death of Joseph. Gen. 50: 15-26.**		**22nd Sunday after Trinity. Matt. 18: 22-35; Phil. 1: 3-11.**			**Day's length, 10 hours, 14 min.**			
3	**Sun**	An abundant entrance. 2 Peter 1: 1-11.	307	5 54	11 10	♍ 15	☽ 3) 7☉ rises 7 34	16	6 53	5 7
4	Mon	Israel oppressed in Egypt. Ex. 1: 1-14.	308	6 43	Morn	♍ 28	☽ ♂ ☌ ♅, ♂ ☿ ☉	16	6 54	5 6
5	Tues	A great nation. Gen. 46: 1–7.	309	7 29	12 12	♎ 11	☿ in ♌	16	6 55	5 5
6	Wed	Cruel taskmaster. Exodus 5: 5–19.	310	8 13	1 18	♎ 25	♀ sets 8 51	16	6 56	5 4
7	Thur	Remembrance. Deut. 26: 1–11.	311	8 56	2 20	♏ 9	♀ Gr. Hel. Lat. S.	16	6 57	5 3
8	Frid	Oppressed without cause. Isaiah 52: 1-6.	312	9 39	3 30	♏ 23	♂ souths 2 1	16	6 58	5 2
9	Sat.	Prayer in affliction. Psalm 142.	313	10 22	4 40	♐ 8	Orion rises 8 40	16	6 59	5 1
45.		**Israel Oppressed in Egypt. Exodus 1: 1-14.**		**23rd Sunday after Trinity. Matt. 22: 15-22; Phil. 3: 17-21.**			**Day's length, 10 hours, 00 min.**			
10	**Sun**	Cry of the oppressed. Psalm 94: 1–14.	314	11 7	5 50	♐ 23	☽ ♂ ☿ ☾, ☽ in ♌	16	7 05	0
11	Mon	The childhood of Moses. Ex. 2: 1–10.	315	11 53	☽ S.	♑ 8	11) ☉ Eclip.-invis.	15	7 14	59
12	Tues	Moses in Midian. Exodus 2: 11–25.	316	12 39	5 40	♑ 23	Vega sets 12 6	15	7 34	57
13	Wed	Stephen's narrative. Acts 7: 15–21.	317	1 27	6 30	♒ 8	♂ ♆ ☾, ♂ ♂ ☿ ♋	15	7 44	56
14	Thur	" " Acts 7: 22–29.	318	2 16	7 24	♒ 23	Altair sets 10 45	15	7 54	55
15	Frid	A chosen Deliverer. Isaiah 49: 7–12.	319	3 4	8 33	♓ 7	♂ ♀ ☾, ♂ ♃ ☾, ♂ ♄ ☾	15	7 64	54
16	Sat	God overruling. Psalm 33: 10–22.	320	3 52	9 37	♓ 21	♀ sets 9 4	15	7 74	53
46.		**The Childhood of Moses. Exodus 2: 1-10.**		**24th Sunday after Trinity. Matt. 9: 18–26; Col 1: 9-14.**			**Day's length, 9 hours, 44 min.**			
17	**Sun**	A happy childhood. 2 Tim. 3: 10–17.	321	4 40	10 40	♊ 4	Sirius rises 10 6	15	7 84	52
18	Mon	Temperance Lesson. Isaiah 5: 8–19.	322	5 28	11 50	♊ 17	☽ ♂ ♀ ♃	15	7 94	51
19	Tues	" " Isaiah 5: 20–30.	323	6 16	Morn.	♊ 30	☽ 19th) ♂ ♀ ♄	14	7 104	50
20	Wed	Nadab and Abihu. Lev. 10: 1–11.	324	7 4	12 50	♋ 13	☿ Gr. Hel. Lat. N. ♌	14	7 114	49
21	Thur	Source of woe. Isaiah 28: 1–7.	325	8 35	1 48	♋ 25	☿ Gr. Elong. W.	14	7 114	49
22	Frid	Caution. Prov. 4: 14–27.	326	9 47	3 3	♌ 7	☉ Enters ♐	14	7 124	48
23	Sat	Reward and punishment. Matt. 24:42-51.	327	10 43	4 12	♌ 19	Fomalhaut souths 6 1	13	7 134	47
47.		**Temperance Lesson. Isaiah 5: 8-30.**		**25th Sunday after Trinity. Matt. 24: 15-28; 1 Thess. 4: 13-18**			**Day's length, 9 hours, 32 min.**			
24	**Sun**	Children of light. 1 Thes. 5: 4–11.	328	12 45	5 27	♍ 1	☽ ☽ in ♉	13	7 144	46
25	Mon	The call of Moses. Exodus 3: 1–10.	329	Morn	☾ R.	♍ 12	25) ☾ in Perigee	13	7 154	45
26	Tues	" " " " Exodus 3: 11–18.	330	12 8	5 22	♍ 24	Sirius rises 9 30.	12	7 154	45
27	Wed	Moses encouraged. Exodus 4: 1–9.	331	12 45	6 31	♎ 6	♂ ♆ ☾	12	7 164	44
28	Thur	*National Thanksgiving Day.* Ex. 4: 10–17.	332	1 50	7 42	♎ 18	♂ ♃ ♄	12	7 174	43
29	Frid	Pharaoh's answer. Exodus 5: 1–9.	333	2 50	8 52	♎ 30	♀ sets 9 14	11	7 174	43
30	Sat	Promise renewed. Exodus 6: 1–8.	334	3 45	10 0	♏ 12	Rigel rises 7 10	11	7 184	42

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 3rd at 2 26 morn	1 46 morn	1 06 morn.
New Moon	" " 11th at 2 36 morn	1 56 morn	1 16 morn.
First Quarter	" " 19th at 3 25 morn	2 45 morn	2 05 morn.
Full Moon	" " 25th at 8 19 even.	7 37 even	6 57 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

November. 3. God's leading in our lives. Ps 23.
" 10. Our national bondage. Hab. 1: 13–17; Amos 6: 1-6. (Temperance meeting.)
" 17. Missions: preaching and hearing. Rom. 10: 13–17.
" 24. Thanksgiving. Isa. 25: 1–8.

The Imprisonment of George Kriebel.

The war of the Revolution meant suffering and trial to the inhabitants of Pennsylvania. Mennonites, Quakers, Dunkers, Schwenkfelders, Moravians and others had conscientious scruples against bearing arms. In many cases these stood firm and true to their conscience and had to endure hardships in consequence. Many sacrificed this religious tenet and took up arms. The Schwenkfelders never did and as a body did not take part in the bloody warfare. When the time came to sever their connection with Great Britain, to which country they had pledged allegiance, and to take an affirmation of allegiance to the United States in 1777, they hesitated. As a result one of the Schwenkfelders was imprisoned at Easton. It will be the object of this paper to give a brief account of said imprisonment.

George Kriebel, the subject of this sketch, was brought by his parents to America in 1734 as a little child less than two years old. The Schwenkfelders, with whom his parents came, solemnly promised that they would be faithful to the king of England and his successors, and that they would conform themselves strictly to the laws of England and Pennsylvania to the utmost of their power and the best of their understanding.

The Schwenkfelders settled themselves down to a farming life, seeking to live as law-abiding citizens and not caring to mingle in the affairs of government. They cheerfully paid their just dues to the state and in time of danger rendered aid in various ways in the defense of the country against the common enemy.

George Kriebel made his affirmation of allegiance on the tenth of April, 1755, before William Allen, Esq., Chief Justice of the Supreme Court.

George Kriebel undoubtedly joined in with his brethren in the faith, the Schwenkfelders, in the declaration of principles on the first of May, 1777, in which they among other things said that on account of scruples of conscience they could not take part in present militia arrangements, although they would not withdraw from other demands of the government and would gladly and willingly bear their share of the common burdens and hardships with their fellow citizens. On the following day the same people agreed among themselves that they would, as bound by Christian duty, mutually carry and help to carry all fines in money that might be imposed on any of them on account of their refusal through religious scruples to render personal service in the war in which deadly weapons were carried.

June 13, 1777, a law called the Test Act was passed which required all male inhabitants above the age of 18 to take an oath or affirmation to refuse and renounce all allegiance to King George, his heirs and successors, to promise to be faithful and bear true allegiance to the commonwealth of Pennsylvania. All those who refused or neglected to take and subscribe said oath or affirmation were to be incapable of holding any office or place of trust in the State, serving on juries, suing for any debts, electing or being elected, buying or selling or transferring any lands, tenements or hereditaments, and were to be disarmed. Every person who would travel out of the city or county where he usually resided without a certificate showing that he had taken the oath could be suspected to be a spy and to hold principles inimical to the United States and was to be taken to the justice nearest the place where he was apprehended. If such person then refused to take the oath he was to be committed to jail, there to remain without bail until he would take the oath.

This law was very unpopular with the people. Great numbers neglected or refused to take the oath. The Schwenkfelders were tested in the person of George Kriebel. His son Abraham became 17 years of age in May. He was illegally enrolled as being 18 years old and therefore as belonging to the militia and being subject to militia services and exercises. For not attending the "Exercises" he was fined. On his neglect to pay the fine he was arrested July 18, and with the father brought before Frederick Limbach, Justice of the Peace. Abraham was asked whether he was 18 years old; he said, no. The father was asked about his son's age and replied that he was 17 years old on the 17th of May last past. The justice then said, your words are good enough but here is an act of Assembly so that we can not take your evidence unless you take the Test prescribed in the Act. George Kriebel then said, I have promised allegience to the King of England and I am afraid I might be guilty of perjury before God and in my conscience if I took the oath, and moreover, it is very uncertain upon which side the victory will fall out, therefore I can not take the oath or affirmation at the present time. Lieutenant Wetzel, who stood by,

12th Month. DECEMBER. 31 Days.

Week Days. Date.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
48.	**The Call of Moses. Exodus 3: 1-12.** — 1st Sunday in Advent. Matt. 21: 1-9; Rom. 13: 11-14.					**Day's length, 9 hours, 22 min.**			
1 **Sun**	The choice. Heb. 11: 23–27.	335	4 37	11 4	♑ 24	☾ Sirius rises 9 6	♌ 10	7 19	4 41
2 Mon	Moses and Pharoah. Exodus 11: 1–10.	336	5 25	Morn.	♑ 7	2) ♂ souths 1 45	10	7 19	4 41
3 Tues	Plague of Flies. Exodus 8: 20-32.	337	6 10	12 14	♑ 20	☿ sets 9 16	♋ 10	7 20	4 40
4 Wed	Plague of Murrain. Exodus 9: 1–12.	338	6 54	1 12	♐ 3	☿ Gr. Elong. E.	9	7 20	4 40
5 Thur	Plague of Hail. Exodus 9: 13–26.	339	7 37	1 58	♐ 17	Fomalhaut sets 10 5	9	7 21	4 39
6 Frid	Plague of Locusts. Exodus 10: 3–15.	340	8 21	2 34	♑ 2	7 ☉ souths 10 50	9	7 21	4 39
7 Sat	Plague of Darkness. Exodus 10: 16-29.	341	9 5	3 27	♑ 16	Orion rises 6 20	8	7 22	4 38
49.	**Moses and Pharoah. Exodus 11: 1-10.** — 2nd Sunday in Advent. Luke 21: 25-36; Rom. 15: 4-13.					**Day's length, 9 hours, 14 min.**			
8 **Sun**	A song of remembrance. Ps. 105: 23-38.	342	9 50	4 30	♐ 2	☾ in ♌, ☾ in Apogee	8	7 22	4 38
9 Mon	The Passover Exodus 12: 1-10.	343	10 36	5 40	♐ 16	♂ ☿ ☉, ♂ ☿ ☾	7	7 23	4 37
10 Tues	" " Exodus 12: 11-20.	344	11 24	☽ S.	♑ 2	10) ♂ ☿ ☾	♍ 7	7 23	4 37
11 Wed	The midnight cry. Exodus 12: 21-30.	345	12 12	5 41	♐ 16	Altair sets 8 50	6	7 23	4 37
12 Thur	Delivered. Exodus 12: 31-42.	346	1 1	6 48	♑ 2	♃ sets 7 4	6	7 24	4 36
13 Frid	To be remembered. Exodus 13: 3-10.	347	1 50	7 39	♑ 16	♂ ♂ ☾, ♂ ♄ ☾, ♂ ♃ ☾	5	7 24	4 36
14 Sat	Observed by Christ. Mark 14: 12–25.	348	2 38	8 42	♑ 30	Spica rises 2 26	5	7 24	4 36
50.	**The Passover. Exodus 12: 1-17.** — 3rd Sunday in Advent Matt 11: 2-10; 1 Cor. 4: 1-5					**Day's length, 9 hours, 10 min.**			
15 **Sun**	Redeemed by blood. 1 Peter 1: 13–21.	349	3 26	9 37	♒ 14	♂ ♀ ☾		4 7	24 4 36
16 Mon	Pursued by Pharoah. Exodus 14: 1-12.	350	4 13	10 28	♒ 27	♀ sets 9 17		4 7	25 4 35
17 Tues	Passage of the Red Sea. Ex. 14: 13–22.	351	5 0	11 32	♓ 10	♂ ♂ ♃	♎	3 7	25 4 35
18 Wed	" " " " " Ex. 14: 23–31.	352	5 48	Morn.	♓ 22	18) ♂ ☿ ♆		3 7	25 4 35
19 Thur	Song of deliverance. Exodus 15: 1–10.	353	6 38	12 30	♈ 4	Orion rises 5 36		2 7	25 4 35
20 Frid	The mighty arm. Exodus 15: 11–21.	354	7 30	1 40	♈ 16	Rigel souths 11 15		2 7	25 4 35
21 Sat	An Almighty Leader. Psalm 77: 11-20.	355	8 25	2 42	♈ 28	Sirius rises 7 36		1 7	25 4 35
51.	**Passage of the Red Sea. Exodus 14: 13-27.** — 4th Sunday in Advent. John 1: 19-28; Phil. 4: 4-7.					**Day's length, 9 hours, 08 min.**			
22 **Sun**	Saviour of the world. 1 John 4: 1–14.	356	9 24	3 47	♉ 9	☉ Enters ♐ SHORTEST DAY		0 7	26 4 34
23 Mon	Joseph sold into Egypt. Gen. 37: 23-36.	357	10 25	4 50	♉ 21	☽) in Perigee	♓	☉ 7	25 4 35
24 Tues	Joseph and his brethren. Gen. 45: 1–15.	358	11 28	5 54	♊ 3	☿ in Aphelion		8. 7	25 4 35
25 Wed	**Christmas.** Isaiah 9: 1–7.	359	Morn	☾ R.	♊ 15	25) ♂ Ψ ☾		0 7	25 4 35
26 Thur	Israel oppressed in Egypt. Ex. 1: 1-14	360	12 30	5 37	♊ 27	Aldebaran so. 10 2		1 7	25 4 35
27 Frid	The childhood of Moses. Ex. 2: 1–10.	361	1 28	6 32	♈ 9	Arietas souths 7 36		2 7	25 4 35
28 Sat	The call of Moses. Ex. 3: 7–18.	362	2 24	7 20	♈ 22	Vega sets 8 46		2 7	25 4 35
52.	**REVIEW.** — Sunday after Christmas. Luke 2: 33-40; Gal. 4: 1-7.					**Day's length, 9 hours, 12 min.**			
29 **Sun**	Passage of the Red Sea. Ex. 14: 19–31.	363	3 15	8 20	♉ 4	7 ☉ souths 9 6		3 7	24 4 36
30 Mon	The Promise of Power. Acts 1: 1–14.	364	4 3	9 10	♉ 17	☿ sets 9 7	♍	3 7	24 4 36
31 Tues	Beginning at Jerusalem. Luke 24: 44-53.	365	4 49	10 14	♉ 30	Sirius rises 6 56		3 7	24 4 36

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter on the	2nd at 4 51 even.	4 11 even.	3 31 . . . even.
New Moon " "	10th at 9 55 even.	9 15 even.	8 35 . . . even.
First Quarter " "	18th at 3 37 even.	2 57 even.	2 17 . . . even.
Full Moon " "	25th at 7 18 morn	6 38 morn	5 58 . . . morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

December. 1. Children of God. Rom. 8: 14–17.
" 8. The right use of ability. Matt. 5: 13–16.
" 15. Imperialism of Christianity. Dan. 2: 44, 45.
" 22. Our gifts to our King. Matt. 2: 1–12.
" 29. Numbering our days. Ps. 90.

said, "Then I do command the Justice to commit you immediately to jail and I will not depart until I see you secured and you shall not come clear from imprisonment even if you pay me a £1000 cash on the nail. I will do my utmost to have all those who will not take the oath driven out of the country." Kriebel asked, where shall they go? to which the reply was, "They may go to Lord Howe or where they please, leaving their estates behind, but shall never come back among us." Kriebel promised in vain that he would be true to the state and that he would pay any lawful taxes or charges, help in carting or any other services except to bear arms which was against his conscience.

As a result George Kriebel was committed to jail at Easton. The records show that a few days later Schwenkfelders went through Bethlehem on their way to Easton. This may have referred to Henry Funk and George Kriebel who later petitioned the government from the jail. The prison records do not show when he was admitted nor discharged. The minutes of the Supreme Executive Council have this reference to the case; "The petition of Henry Funk and George Kriebel complaining that they have for some days past been confined to the gaol of Northampton county by commitment of Frederick Limbach, Esq., because they had refused to take the Test of Allegiance directed to be taken by the act of Assembly passed the 13 day of June past and praying that a day might be appointed for the hearing of the said complaint, was received. I thereupon ordered that the secretary write to the said Frederick Limbach, Esq., to inform him of said petition and explaining the law respecting the foundation on which a commitment on a suspicion is to be founded, also to desire the said Magistrate not to extend the law in the execution beyond what it will justify; to recommend to the said Magistrate in case any difficulty should arise in the discharge of the petitioners to take two other Magistrates to his assistance to reconsider the case; and if and difficulty shall prevent the enlargement of the petitioners. Tuesday the ninth of September is appointed for hearing the parties."

Reverend Christopher Schultz the pastor of George Kriebel on the 12 of August wrote a long letter to Sebastian Levan of Maxatawny with whom he was well acquainted and who was a member of the Assembly. Among other things he said; "You know quite well that Pennsylvania was originally the property of such people as have conscientious scruples about killing other people and who are very careful not to allow themselves to be drawn into anything in which they could not be quite sure that they could hold out to the end and continue in the truth, and you also know that a great many of this class of people are still about and form a great part of the most influential, best established and least offensive inhabitants. Does it not become evident that you regard these as the most worthless offal, that you seek to tread under foot and drive from the country . . . Why do you rob us of all our rights of citizenship and conscience that nothing is to be ours, that we are to have no right to deal and move on God's earth, that we are not even to live merely because we are not willing to bind ourselves by oath to things that we must regard in the highest sense doubtful. Even were I to lose my all, I would not be a partaker in such unjust measures for ten such rich estates as yours. I shall go to Philadelphia to-morrow to see whether restraint may be secured from that quarter for thus we can not live."

It is quite probable that George Kriebel was soon released through the efforts of himself and his pastor. Thus George Kriebel received the proud distinction of being allowed to endure shame and imprisonment for righteousness' sake, probably the only Schwenkfelder that suffered thus in America.

In a letter written by the Supreme Executive Council to Colonel Wetzel, we find these words:—"The Schwenkfelders and Moravians have been very urgent with Assembly to relax the Test and free them from the abjuration act . . . . . As these people are not to be feared, either as to numbers or malice it is the wish of the government not to distress them by any unequal fines or by calling them without special occasion happens to take the oath at all. The disabilities ensuing upon their own neglect are heavy and will without further pressing . . operate strongly upon them. On these grounds we wish it to be understood that Council and Assembly desires to avoid any noise from the people above mentioned and to have them dealt with as others in regard to the delinquency in the militia."

The same year Assembly tried to enforce the Test act upon which the Schwenkfelders took the Test.

In conclusion I will quote words written by Abraham Schultz to friends in Germany. He

says: "Without claiming undue praise to ourselves, we may still say that our people go through easier than others who also did not resort to the use of arms . . . The friends of the war did not succeed all through the war in forcing any of our people into the war, although all males between the ages of 18 and 53 were enrolled in the militia classes and were fined heavily for not taking part.

Rev. George Meschter.

The Reverend George Meschter, the only son Christopher and Catharine (Anders) Meschter, was born March 28, 1808. He died June 27, 1887. He was born, lived and died on a farm in the extreme northern section of Towamensing township, Montgomery county, Pennsylvania.

When the subject of this sketch was a boy there were but few schools in the rural districts; instruction was far inferior to what it is now, as was limited to several branches. His education, however, could not be measured by the schools of his day, for he was a student who gained more knowledge by studying at home than at school. He loved books for the knowledge he could get from them. And thus he became largely a self-made man. His favcrite study in his youth was mathematics, and there were probably few at that time as able in this branch as he was.

He was a descendant of those persecuted Silesians who came to America from Europe in 1734, A. D., to enjoy the religious freedom of our land.

He was elected to the Gospel Ministry, and nearly one-half of his life was spent faithfully in the sacred calling as a preacher of righteousness in the Schwenkfeldian Church. It can be said of him truthfully that he was ever progressive; that he always advocated and upheld whatever he believed to be right and in accord with God's will, regardless of what others might say or think. He was ever honest, firm and decided in all his convictions, yet, if he was shown to be wrong he was willing to acknowledge it, and yield to better judgment.

His consistant Christian life and character were evidence that he dealt wisely and honestly with the talents which the Heavenly Father had committed to his keeping; and because of these facts there is hope remaining, like a precious treasure, that he is reaping the reward of him of whom the Saviour said: "Well done, thou good and faithful servant. G. K. M.

Our Latest Mission in Oklahoma.

When the story of the evangelization of the Cheyenne Indians is ready to be fully told, and another savage tribe shall have been added to the trophies of the Gospel of Peace, the impartial historian will give due credit to Mennonite endeavor, sacrifice and perseverance expended among the tribe.

Of our four missionaries in Oklahoma, the last to enter the field was a young man from Kansas—Rev. H. J. Kliewer. In the summer of 1898, he settled at Hammon, Oklahoma, on the Upper Washita, about 80 miles west of Cantonment, and began to labor among the Red Moon Cheyennes, numbering about 275. The Mission Board believing the new field to be a promising one, had bought 160 acres of land there, and has

since built a mission chapel and house for Missionary Kliewer. The first summer he lived in a tent with the Indians and the first winter in a sod house.

Bro. Kliewer had been, for some years previous, engaged in mission work. In 1893, he began teaching in the Cantonment Mission School and continued in that capacity several years. Subsequently he taught school in Kansas and Manitoba and attended Bethel College. In 1897 the Mission Board called him to the superintendency of the Cantonment School, which he accepted, but soon after resigned in order to take up his present work. The Cantonment superintency was then accepted by the present incumbent, Rev. S. K. Mosiman.

A CHEYENNE FAMILY.

Brother Kliewer has been an assiduous student of the Cheyenne language since his occupancy of the field. In this he is materially assisted by the Scripture translations of Missionary Petter. He has, in preaching, hitherto availed himself of the services of an interpreter, but hopes soon to proclaim the Gospel message in their own tongue. He has to contend against many odds and encounter many serious difficulties, but his outlook is bright and his faith strong, as may be inferred from his own words: "Nevertheless the Indians seem to see more and more that the Christian religion is bringing to them a revelation of God's love, and the message of salvation offers them more and better things than their heathen religion which brings only fear and unrest." The dear brother can not as yet point to anything visible as the result of his two years work, but he is only sowing the seed. Two years more of faithful stewardship may change the present aspect entirely and see him bearing precious sheaves.

H. G. A.

The Work at Haoenaum, Oklahoma.

This mission station was opened by the Generaal Conference Mission Board only a few years ago, with Rev. M. M. Horsch in charge as missionary. A view of the church building and the missionary's dwelling house, erected there is presented herewith. The following from a private letter of Bro. Horsch may serve to give an idea of the work at this place.

"The building back of the church on the picture is the dwelling of the missionary. It is a

THE MISSION BUILDINGS.

cottage 24 feet square, with four small rooms. The congregation here was organized last year with six members. One of our number died soon after organization, but I was enabled to add one more to our number this year. It is but a small beginning, but the Lord be praised for it. I do not preach in Arapahoe. There are none but Cheyennes in this district.

Mad Wolf is an old war-chief. His wife died last year and since then he has been provided for by the mission. We bought him a tent and the necessary furnishings, hoping this to be the beginning of an old people's home. But, since my wife broke down in health, we could not proceed any further. However we still hope, that with the Lord's guidance such a home may yet be established here. Old Mad Wolf is close to Christ and if he would not fear persecution he would have before this, openly professed faith in Christ through baptism. May the Lord give him strength, soon to be fully on His side.

MAD WOLF CHIEF.

"In former times, Mad Wolf had great influence among his people and also rendered valuable service to the government by always influencing his people toward peace, rather than war. He is old and feeble now and it becomes Christian people to care for him, as well as others in like condition."

The broken down condition of his wife's health finally made it necessary for Bro. Horsch to relinquish his work at Haoenaum. He moved to Darlington, where, under the change of surroundings and other circumstances, the sister's condition is improving. The missionary is not lost to the cause there, having opportunity to work among the Indian children gathered there in the government school and also with the old Indians as they come and go. Bro. G. A. Linsheid, lately a student in Bethel College has taken up the work at Haoenaum.

An Arapahoe Congregation.

It was often asked by many of little faith a few years ago concerning the mission work among the Indians, "Where are your converted Indians." The question is no longer asked. During the last ten years the God of missions has bestowed abundant blessings upon our labors in Oklahoma.

ARAPAHOE GIRLS.

Rev. R. Petter began his work among the Cheyennes toward the close of the year 1891, and in the latter part of the year 1897 organized the first Cheyenne Mennonite congregation at Cantonment, consisting of five members. At the same place and about the same time--October 28, 1897—the first Arapahoe Mennonite Church, Sion's, was organized by Rev. John A. Funk, a

native of Russia, the congregation consisting of six members, the pastor and his wife included. A small beginning indeed; but by the blessing of God, the congregation grew from an Indian membership of four to one of twelve at the beginning of 1900. Two young members, Philip Rabbit and Ella Stander, attended school outside of the Territory, the former at Bethel College and Carlisle, the latter at Carlisle, while a third, John Wolf Chief is taking a course in the industrial school at Chillocco, Oklahoma, preparing himself for the carpenter's trade. Philip Rabbit, spent the summer of 1900 on a farm in Bucks county, Pennsylvania. John Wolf Chief at one time assisted in teaching at the Cantonment Mission School.

Brother Funk's life-work is in the mission field. In 1890 he visited Alexandria, Jaffa, Jerusalem, Bethlehem, Bethany and other historic points in search of a field. In 1891 he came to America to be a missionary among the Indians. Like his predecessor and fellow-missionary, R. Petter, he wisely concluded to learn the English language before abandoning himself to his work. This consumed several years. In 1894-95 he was a student at Bethel College. In January, 1896, the Mission Board sent him to Cantonment as acting superintendent of the school there. A year later he handed over this responsibility to G. A. Linscheid, and devoted himself entirely to preaching the Gospel, with the promising results recorded in this sketch.

Though preaching to the Arapahoes in their own tongue, he modestly says that he has not yet learned their language. He has translated into Arapahoe almost the whole of the Gospel of Luke besides such other passages as John 8: 1-59; Acts 10: 1-48, Acts 17: 16-32, Acts 16: 13-40, Gen. 1: 1-31, Isaiah 53: 1-12. H. G. A.

Missionary Meetings at Berne, Ind.

The engraving on the following page presents an interesting group of workers in the Lord's cause. The picture has a little history which must first be told before the reader's attention is especially directed to the life work of one of the number composing the group. It was taken by a correspondent of *The Mennonite*, Miss Sarah C. Sprunger, at her home in Berne, Ind., on the occasion of a missionary gathering held in the Mennonite church at that place. It was early in May when the pastor had returned from the Ecumenical Mission Conference in New York City, and there had come with him by his invitation, one of the prominent speakers at that conference, Dr. A. Marensky, of Germany. Besides these two the group is made up of the following: Rev. J. W. Kliewer, engaged in the Home Mission Work in the Middle District Conference; Rev. I. A. Sommer, editor of the *Bundesbote* and *Kinderbote*, published by the General Conference; Rev. A. A. Sommer, just sufficiently recovered from a lingering sickness to enable him to do some work again, formerly pastor of the Mennonite church at Dalton, Ohio; and Rev. Vornholt, pastor of the German Reformed church, at Berne. They were all in attendance at the missionary meeting and having taken supper together at the home of the correspondent, consented to her request to sit for the picture.

Dr. Marensky was naturally, speaking of the human side, the centre of attraction at the meeting. "From far and near," writes Miss Sprunger in *The Mennonite*, "people came to hear this tried and experienced worker in the vineyard of the Master speak of his twenty years' experience as a missionary among the Bassutos in South Africa, and also as the founder of the Nyassa mission in East Africa. Based on Scripture, he spoke mainly of his work in Africa and the power and blessing of the Word of God, through which thousands found the true and living God. Truly wonderful and marvelous are the ways in which God leads and takes care of His work and His servants. Dr. Marensky, grown gray in the work, is now using his great talents as leader of the most important German Mission Societies and is still working as a mission teacher and writer. He is one of the ablest and most popular speakers on mission work in the old country."

In a later correspondence with the editor, Miss Sprunger writes supplementary to the above: "In physical stature, Dr. Marensky is robust looking, not tall but quite heavy set. Though his head is almost white, he is young and active in appearance and in his movements and actions. He has a very pleasant and social disposition, friendly and lovable. His work, his experience, his trials and hardships during the time of his stay as missionary in Africa, as he related them in his addresses while here, and as they are recorded in the book which he wrote of his work, etc., in S. Africa, show a great power of perseverance, and endurance of character, as well as an unfailing

and never-wavering faith in the mighty power of the Word of God.

"He entered the mission field in Africa, the Transvaal, in the year 1859, on the 13th of March, with another brother missionary, being yet quite young. Their journey through the Cape Colony and the Free State was made per wagon with oxen and consumed almost a whole year. Many and strange were the experiences they met with during their journey. He met with the Boers from the first, their station and their work being very close to the line where the Boers were living.

J. W. KLIEWER. I. A. SOMMER. A. A. SOMMER.
DR. MARENSKY. J. F. SPRUNGER. REV. VORNHOLT.

Many were the encounters he had with them, and he seems to have a thorough knowledge of the people whose name has become so familiar. They certainly, at the time, were not much in sympathy with missionaries, but it seems Dr. Merensky, though sometimes with great labor and many good words, always understood to manage them. In the year 1863 he went back to the coast to meet his bride, and took her, after they were married, along to the new mission station.

"Many were the disappointments, but always trusting in God he pushed forth his effort with renewed courage, and God gave success. His work thus continued, organizing mission stations and churches, etc., up to the year 1882, when he went back to Europe. Batschabela and Gerlachshoop were his first and main stations. At the end of the year 1898 the church at the former place numbered 3811 members. The Berliner Missions-Gesellschaft has now in Transvaal 27 mission stations with 33 missionaries. On account of physical ailments not being able to bear any longer the burden of his work, as in fact he was then superintending all the different stations, he concluded to return and seek rest and recovery at home in Europe. There he was made, in the course of years, Mission Inspector by the First Missionary Society of Berlin."

Another treat of like character the people of Berne enjoyed when they were visited on January 22, 1900, by the venerable missionary Dr. John G. Paton, the pioneer of the cross in the New Hebrides Islands. Of his visit the same writer speaks thus: "Dr. Paton's stay in Berne was only one of four hours duration, from 10 a. m. to 2 p. m. He spoke from 10 o'clock until almost 12 o'clock to a large congregation. The church was full to the furthest corner. Even the public schools in town were dismissed, and attended in a body. Everybody wanted to see and hear the old and tried missionary, having more the appearance of an apostle of the south sea islands. He is now 76 years old, and one may not be surprised to see his hair white like the snow in winter, when we hear him speak of the trials and work among those canibals for

40 years. Many, many a time, he was threatened with death, so that daily there seemed to be but a step between him and death. He is now traveling in his old age, not being able to go to the heathen country to work any longer, for the benefit and in the interest of the missions there, to gather gifts and create an interest among the Christian people.

Central Mennonite College.

The above cut is a representation of Central Mennonite College, founded at Bluffton, Ohio, by the Middle District Conference. It is a commodious two-story brick building, of pressed brick, 98x71. On the first floor a wide hall extends across the whole building. To the right of this hall is the large chapel with a gallery on three sides. To the left are three recitation rooms. Two wide stairways lead to the second floor, which contains three additional class rooms, a library, reading-room and an office. The basement is used for heating purposes and labratory. The building is located in a ten acre grove of natural forest trees, on an eminence about four blocks from the main street of the village. It is connected with the water works and lighted by electricity.

The institution was founded to meet the need for a higher Christian education in our churches. For years this need has been felt, and since 1894 it has been discussed at each session of the conference. Now the Lord has so far prospered the efforts of the conference that the day for the dedication has been set for October 31, in connection with the next session of the conference, and the school is to open the following Monday, November 5, 1900.

The management of the college is vested in a board of nine trustees elected by the conference, three being elected each year.

The following courses of study will be offered: Collegiate, Bible, Academic, Normal, Music and Commercial. Perhaps not all of these can be arranged for in the beginning. The teachers engaged are: Rev. N. C. Hirschy, A. B., D. B., President; Carl Michel, A. M., who taught for 12 years in Ohio Normal University; D. F. Janzen, a student in Northwestern University; J. J. Suter, M. D., will teach chemistry and physiology; J. F. Alderfer, piano and organ; J. W. Bixel, voice and harmony; I. B. Beeshy, B. C. S., commercial branches.

Now that the institution is established, let us hope that many of our young people will avail themselves of the opportunity of obtaining a thorough Christian education.

H. J. KREHBIEL,

Trenton, O., Sept. 29, 1900. *Sec. of Trustees.*

Leonhard Sudermann.

During the year just ended, there passed away one of the brightest, most enterprising and most energetic men of the Mennonite Church—Leonhard Sudermann. He was born April 21, 1821, in Goldschaar Heubuden, West Prussia, but at twenty years of age, in 1841, removed with his mother to South Russia, the father having died the year before. In 1860 he was elected to the ministry, and 1865 ordained an elder (or bishop). H. P. Krehbiel, in his biographical sketch, says of him, "For a number of years he wrote his sermons, then committed them and delivered them from memory."

He seemed to be a man of influence and responsibility among his Russian brethren, for three times did they send him as a member of the delegation to St. Petersburg, which was to inquire of the government as to the effect upon the Mennonites of the decree compelling military service. Since exemption therefrom was not obtained, he was, with eleven others, sent to America to find, if possible, a new home for his people, where every man's religious convictions would be respected. This trip was made in 1873. He settled permanently in this country in 1876, living among the brethren at Summerfield, Ill., for the first six months. Then he migrated to Butler county, Kansas, where a number of his brethren had settled and was heartily welcomed by them. Here he became the elder of the

Emmaus congregation, where he remained at the head of his flock till his death which took place on the 26th of January, 1900.

He reached the age of 78 years, 9 months and 5 days. He left his deeply bereaved wife and adopted daughter, with her husband and family, who were all deeply attached to him. But the warm attachment of friends went farther than his immediate relatives. His congregation mourns the departure of a faithful leader and shepherd and the whole Mennonite denomination, wherever he was known, feels that in the death of Bro. Sudermann the denomination has lost one of her most earnest and ablest men. Although enjoying a position of great influence, it was wielded so wisely and lovingly that no one who came into touch with him ever felt that he lorded it over any one. His labors were greatly blessed and the congregation grew in numbers and influence. One of his fellow ministers in the congregation, Bro. Edward Claassen, has been elected and ordained to succeed him in the eldership.

A Whale Fisher's Diary.

A writer of the *Mennonitische Blaetter*, published by Rev. H. Van der Smissen, in Altona, Germany, gives an excerpt from his grandfather's diary. He was one of the Mennonite whalers of his time and his record, it must be admitted, indicates not a small degree of success in his hazardous occupation. His name was Jelle (son of Hans) Schuett, and was born in 1750. He begins his diary by stating that he began his seafaring life in 1760 in the tenth year of his age, and then gives the results in years as follows:

1760—Second cabin boy with my father to Greenland. We brought one whale with 44 Kwardeel [a Kwardeel is a quarter of a ton—500 lbs. ED.] fat to Amsterdam.

1761—Dito, with dito, to dito. We brought one fish of ——Kwardeel fat.

1762—Cabin boy with same captain to Greenland, 4½ fish of 80 Kwardeel.

1763—Again cabin boy, same captain to Greenland. Seven fish of 160 quarters.

1764—Hans Shuett went with another vessel.

1765—Sailor with my father to Greenland. Fourteen fish of 300 quarters fat. For four fish that we shot, I steered.

1766—Full sailor with father to Greenland. We brought 3½ fish of which I shot two myself, both on one day when I was just 15 years, 8 months and one day old. The owners of the vessel, Messrs. Jacob de Fliens & Son, gave me a present of fifty guldens in honor of this achievement.

1767—Boatswain with father to Greenland. One fish of 34 quarters.

1770—Harpooner with Wietje Jelles from Hamburg to Greenland, to catch sea dogs and whales. One fish of 46 quarters and 60 quarters sea dog fat.

1771—Pilot with the same captain to Greenland. Six fish of 114 quarters and 4 quarters sea dog fat. Of the six fish I shot two.

1772—Again as pilot with same captain to Greenland. 8½ fish of 226 quarters, and 17 quarters sea dog fat. I shot three of the fish for which the owners, Messrs. Jan Abrahams Willink & Co., gave me 75 gulden for a present.

1773—Pilot with same captain to Greenland. We brought only half a fish—20 quarters fat.

The fractions in the number of fishes is explained by the fact that several vessels would go together and then divide the catch between them.

From 1774 the young man from whose diary the above is taken is found as captain of a merchant vessel sailing between Hamburg and Archangel. This he followed for 37 years to 1810. Of his first voyage he reports as follows:

"In 1774 I went for the first time as captain of a great Russian three-masted vessel of 1075 tons, from Hamburg to Archangel and return for Berend Johann Roode & Co. My vessel was called 'Der Friede.'"

Not Slothful in Business.

In various parts of Germany where Mennonite settlements are found they usually gain distinction in some particular branch of industry. In the Prussian Lowlands and in western Schleswig, the Mennonites were builders of dykes by means of which swampy tracts and lands exposed to the water were made capable of cultivation. In the Palatinate they occupied the lands devastated by the thirty years war, and restored them to cultivation. They brought with them from their former home in Switzerland, their refuse cart and the butter churn, but distinguished themselves especially by the establishing of mills in the different localities. In the vicinity of Crefeld the Mennonites made their living almost entirely with weaving and the manufacture of

cloth. Along the coast of the North Sea from Holland to the mouth of the Elbe at Hamburg, we find the Mennonites engaged principally in trade and the fitting out and manning of merchant vessels. The trade with Greenland and whale fishing in the northern seas, in particular, were followed largely by members of this religious persuasion.

It was no easy living that was earned in this way. Even during the few warm months of the year in which those seas were open to navigation with the clumsy sail vessels of that time, the daring seamen were exposed to many dangers. Many a good ship was crushed by the floating icebergs and ice fields and the occupants were glad to get away with their lives and perhaps a few of their belongings when they were picked up by their more fortunate comrades. Fogs and storms too are often the accompaniments of these icy visitors from the North Pole.

That these hardy seamen did not forget their religious interests and their exciting occupation is beautifully illustrated in the story of the building of the first church at Altona in the year 1673. The forty-eight whale fishers of that congregation pledged themselves to devote 20 per cent. of the year's catch to the erection of a church building. They had a good year bringing in 600 great whales. The church thus erected stood till the year 1713 when it was destroyed by fire.—*Translated from Mennonitische Blaetter.*

Mennonites in the Hague.

The old Dutch town of the Hague, the capital of Holland, occupies a prominent place in contemporaneous history by reason of the great Peace Conference of the nations held there in the summer of 1899. The city was founded in the 13th century and its original name was 's Gravenhagen, signifying count's woods or hedge. Its present population is 157,000. The Mennonite congregation there consists of about 1000 souls. Of this number about 800 are baptized and the rest are children. The children are also counted as members and are distinguished as unbaptized members. For a number of years Rev. Dr. Elhort has been the pastor; but lately he has received a call to the church at Harlem, a suburb to the city of Amsterdam, said to be the wealthiest congregation of Mennonites in the Netherlands. This call he has accepted. The church building at the Hague is within a square or two of the Queen's palace and was erected in the year 1886. It is a very fine structure externally; the interior is rather more plain. The audience room is large and seats about 1000

THE HAGUE CHURCH.

persons. The pulpit is at one end and the large pipe organ at the other on the gallery. The gallery runs along three sides of the building. To the right of the pulpit are a number of elevated seats. These are occupied by the deacons and trustees, the members of the official board. The services are in the Dutch language, the language of the people; although many speak the German and English very fluently. Every worshipper is supplied with a Bible and hymn book, and also a book of Psalms set to metre. While the pastor reads the scripture lesson or text, the hearers with Bibles in hand follow the reading of the same. The playing

MR. B. A. FELLINGA.

of the organ is the signal for the services to begin. Presently the pastor, followed by the official board, who awaited the signal in the vestry, file into the church, each taking his place. The person next in importance to the pastor is Mr. B. A. Fellinga, *Leeraar Eng. taal H. B. S.*, secretary to the pastor and also of the official board. Herewith is given the picture of Bro. Fellinga, taken by a visitor there from America last summer as he was on his way to the church on a Sunday morning. The Mennonites here are as a class very refined and highly educated, most of the members being merchants and manufacturers. They are a very sociable and pleasant people and not the formal people in their religious service as they are sometimes designated to be. From a letter by one of the leading Holland pastors we quote, "We only baptize on confession of faith. We form separate local congregations. We do not acknowledge any prescribed catechism. We value Christian life more than Christian dogma."

The Mennonite Church at Geary, O. T.

The above cut represents the Mennonite church at Geary, Blaine county, Oklahoma. This church was organized some years ago by Rev. J. S. Krehbiel, its present pastor. Some years before, before the Indians of Oklahoma had received their land in severalty, quite a number of Indians, belonging to the Cheyenne and Arapahoe tribes, were encamped in the vicinity of the so-called Red Hills. Here the Mennonite Mission Board established a mission with J. S. Krehbiel as missionary. Here also Rev. C. Krehbiel, the father of the missionary, who was then the president of the Mission Board, out of his own means, built a mission chapel for the use of the Indians. But when the country was afterward settled by white settlers and many of the Indians had moved away to other parts of the Territory, the Mission Board relinquished its station at this place and a congregations for whites and Indians was organized, which chose Rev. Krehbiel as its pastor. Afterwards the original modest mission chapel was removed to the town of Geary and improved and renovated to its present size and inviting appearance. Although Geary is thus no longer held as a mission station, yet Brother Krehbiel, besides his work among the white settlers, is doing some mission work among his red neighbors, of whom a few have already become members of his church.

The Mennonite Mission Among the Cheyenne Indians at Cantonment, O. T.

One of the earliest and hitherto most successful of our mission stations among the Cheyenne and Arapahoe Indians in Oklahoma is the one at Cantonment in charge of Missionary Petter. Petter began his work among the adult Cheyenne Indians at Cantonment towards the close of the year 1891. Both he and his wife at once devoted themselves closely to their work among the Indians, visiting them daily in their camps, and conversing with them, thus making their acquaintance, gaining their confidence, and getting an insight into their religion, their mode of thought, their customs and their language. Petter from the start was convinced of the fact that in order to gain the greatest amount of confidence from the Indians and to do the most effectual work among them it is essential that one should be able to converse with them and speak to them in their own tongue. These his convictions were sustained by his subsequent experiences. This induced him from the earliest start to apply himself closely and diligently to the study of the Cheyenne language. While thus engaged he continued visiting them and conversed with them and preached to them by means of interpreters. But he soon found that this way of preaching does not have the same

effect as if one spoke to them direct, without the aid of an interpreter. Being possessed of a more than ordinary linguistic talent, he by a close application, and by the aid of interpreters, and by the grace of God, soon acquired a sufficient amount of knowledge of the Cheyenne language that he could use it in the expounding of God's Word to the Indians. Later, after he had attain-

MISSIONARY PETTER'S RESIDENCE.

ed a greater mastery of the language, he prepared a Cheyenne Reader, while at the same time he began to make translations of certain portions of the Bible. Thus several Gospels and other portions of God's Word have already been translated into the Cheyenne language.

During the past year he has been preparing a Cheyenne Grammar and Dictionary. These are now almost ready for the printer. In addition to this he has established a small printing press, upon which his translations and other productions will be printed. Thus in a comparatively short time the Cheyenne has become a written language, and a modest beginning has been made in preparing a Cheyenne literature. Our other missionaries among this tribe, who have entered upon their work at a later date, are also diligently engaged in the study of the language. In this they are greatly aided by the work done in this line by Missionary Petter. The accompanying cuts are good representations of both the dwelling of the missionary and the Cheyenne chapel at Cantonment. The latter has been built some years ago, but during the past year it was moved into the vicinity of the missionary's house, lately erected. Brother Petter regularly meets with his Cheyennes in the chapel and preaches to them the blessed Gospel of Jesus Christ. This his preaching has not been altogether ineffectual. The meetings, as a rule, are well attended. A limited number have already accepted and professed Christ and have been baptized and received as members of the Cheyenne Mennonite Church at Cantonment. Others are earnestly inquiring after the truth, and some of them are almost persuaded to sever their connection with their heathen religion and customs and become Christians. Among those baptized and received as church members during the past year is one who was regarded very highly among his people, and whom they had elected as one of their chiefs. Both he, his son and his daughter relinquished their heathen religion and made an open profession of faith in Jesus

CHEYENNE CHURCH.

Christ. Brother Petter is now assisted in his work by Sister Bertha Kinsinger, who for a number of years had served as teacher in our school at Cantonment. Her work will be mainly among the women. S.

In 1608 there had been an English Mennonite congregation in the city of Amsterdam, Holland.

The Mennonite congregation of Amsterdam, Holland, numbers 5110 members.

Our Missionaries in India.

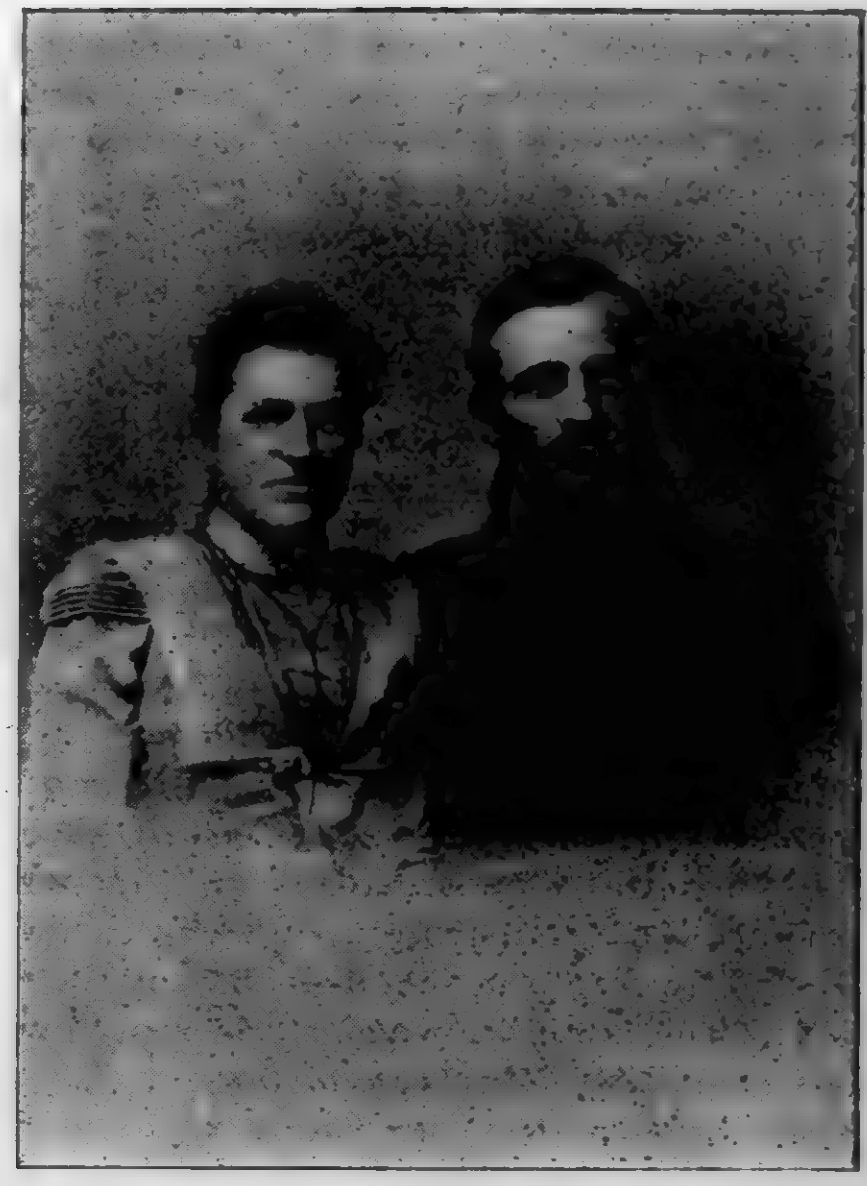
A new impulse has been given to the mission work of our General Conference in the extension of the work to India. The first, and really the entering wedge, was driven by the contribution of more than 8000 bushels of corn besides several thousand dollars in money, contributed by our churches for the relief of the famishing in that famine-stricken country; and the visit by our brother of Newton, Kansas, Rev. David Gœrz, to the famine districts, and his self-sacrificing work in the personal supervision of the distribution of corn and money where most needed. By this work the way was partly paved so that when our missionaries arrived they found that these preliminary steps had gained friends for them who

BROTHER AND SISTER PENNER.

will be ready to give much assistance in the location of the field. We give herewith the pictures of Brother and Sister Penner, and Brother and Sister Krœker, our missionaries lately landed in India.

Brother P. A. Penner and his wife, Lizzie (nee Dickman) Penner, are from the Mountain Lake, Minn., congregation. Brother J. F. Krœker is from Gnadenfeld, Russia, and his wife, Susanna (nee Showalter), is from Schaffbusch, Germany.

Let us of the General Conference remember that these missionaries are our representatives in India and that they need our liberal support



BROTHER AND SISTER KRŒKER.

in the giving of our substance and the continual remembrance at the Throne of Grace. Everybody wants to subscribe for our church papers so as to be in a position to read their reports from time to time.

Industrial School and Home for Friendless.

This institution, located at Hillsboro, Kansas, was founded on March 17, 1889. It was started on twenty acres of land, with a small house. At first the children received from the cities were put out into private homes. Afterwards a commodious building was erected, and a number of children kept in the home. Amanda Dohnor, living at present in Hillsboro, Kansas, was the first matron and the chief spirit in founding the institution, while financially Brother Tobias Martin, formerly of Chambersburg, Pa., at present residing in Marion Center, Marion Co., Kansas, was the principal mover. Later he, with his wife, superintended the Home for some

years. This Home is supported, firstly, by products of the farm (now 105 acres), including general farming, gardening, dairying and poultry; secondly, by voluntary or free-will offerings. This is neither a church, state or county institution, but is under the control of, and belongs to, a board of directors from three or four different organizations; most of the directors, however, are of the Crimean Mennonites. The writer has been superintendent, and his wife matron, for a little over two years. In this time there have come into the Home about forty-five children. Of the twelve that were there when we came, the most are still in the Home, some put into private families permanently and some for the summer to return in the fall for school. These children have come from Illinois, Indiana, Missouri, Minnesota, Dakota, Kansas and Oklahoma.

The helpers who have been in the Home since we are here, including school teachers and outside help, have numbered fifteen. All came in direct answer to prayer—we have asked none to come since we came here, and all, including superintendent and matron, are content with food and raiment, none receiving any pay or salary. The Lord also wonderfully supplies our needs financially in answer to prayer. In the two years that we have been here we have used no medical aid in the family; the Lord has performed miracles of healing in answer to the prayer of faith according to James, and also according to Mark 16.

A number of the helpers who have been here have gone out into more active Christian work. Two are at present in Oklahoma City, Okla., one will leave July 5 as missionary to Central America, four are called to Africa definitely and two more prospectively; one sister is going to India this fall, one also has a definite call to Central America, but does not know how soon the way will open or the Lord will say go; one is now among the mountain whites in Kentucky. In short the Lord has wonderfully blessed us in the work. He has also done much for some of the children in wonderfully saving them—all this not without much prayer and fasting, and many severe trials. ENOS N. ENGLE.

June, 1900.

The Mennonite Library in Amsterdam, Holland, contains more than 20,000 volumes. Mr. A. Bleeker, of 454 Sengel straat, next door to the library, is the custodian or librarian.

English Mennonites in Holland.

The Mennonite church of Amsterdam, Holland, had its origin in 1568. Dutch has always been the language. While Brother N. B. Grubb, of Philadelphia, was visiting there in the summer of 1900, a brother of that congregation related to him that early in the seventeenth century there had been organized an English Mennonite congregation and that one John Smith had been the pastor. Pastor Smith became dissatisfied with the usual mode of baptism and desired baptism by immersion. This request had been refused by all the Mennonite ministers of Holland. Upon this refusal Rev. Smith immersed himself. A man named Brown, also a member of the English congregation, believed in immersion as the only proper mode of baptism and was accordingly immersed by Smith. Brown then became the acknowledged leader of the immersionists. An independent organization of immersionists was then formed, and the new church was then known as the Brownites. To-day that church is known as the Baptist church of Holland.

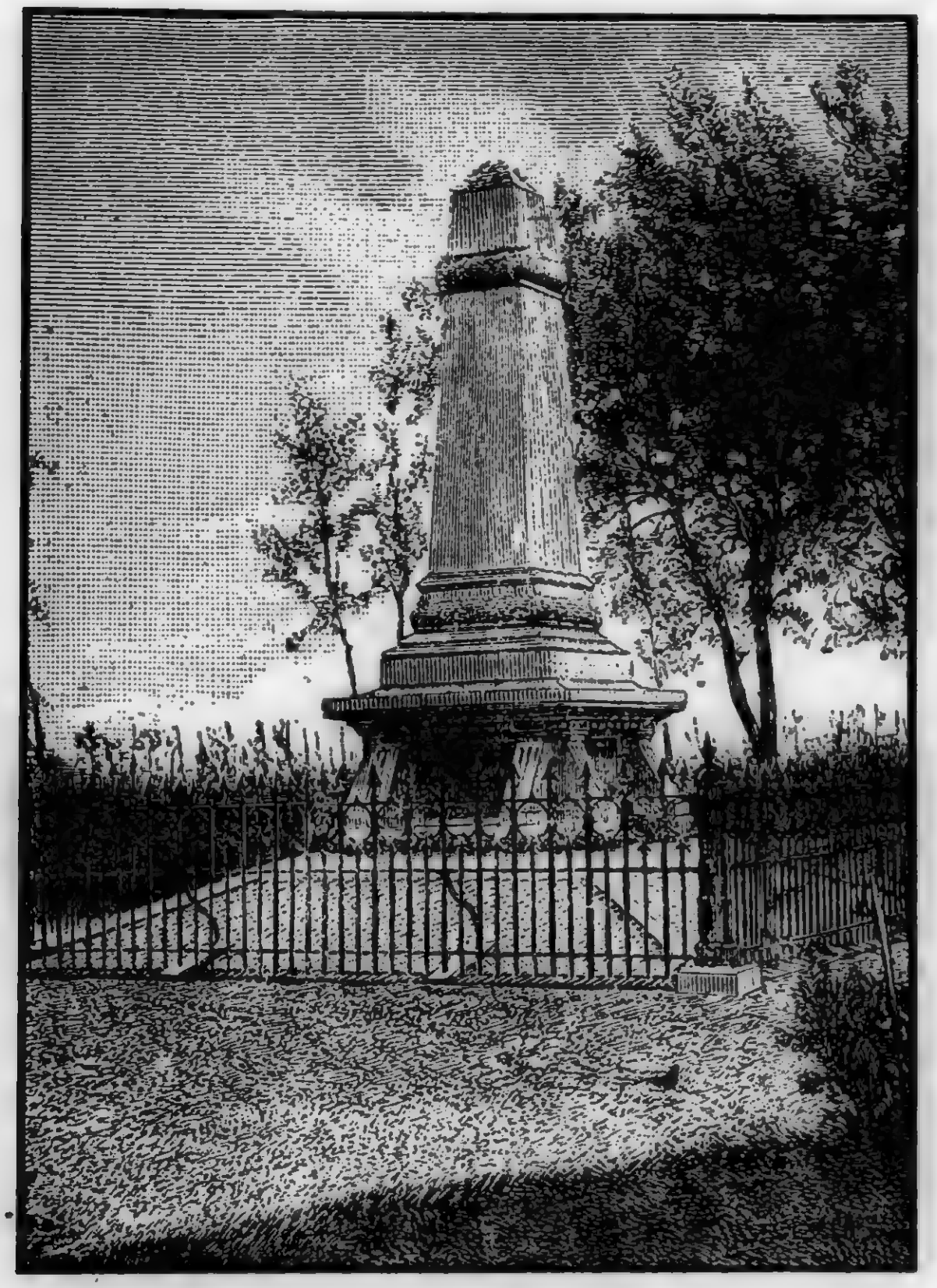
The Service of Praise.

A new song book for Sunday-schools—The Service of Praise, by J. Lincoln Hall, Irvin H. Mack and C. Austin Miles. The aim of the editors is to supply every department and every occasion with suitable music. They have, in view of this, sub-divided the book thus: General Sunday-school Songs (containing about 150 entirely new songs), Songs for Christmas, Songs for Children's Day, Songs for Easter. The music of this book is in the same bright, flowing style as our services. Enough songs are given in the Christmas, Children's Day and Easter departments to last any school a number of years. For Anniversary, Harvest and Missionary Days, there will be found an abundance of beautiful songs. The book has been prepared solely for use in the Sunday-school. The *Sunday School Times* said of our music: "It is new, unusual and charming." Send your name and address to the publishers for specimen pages. The price of the book is $25.00 per hundred, not prepaid. HALL-MACK CO., Publishers, 1020 Arch St., Philadelphia.

The only divinely justifiable war is when a man goes to battle with himself. Then are fired the guns whose sound the devil hates and fears.

The Memorial Stone at Witmarsum.

Fully a ten minutes' walk south of the village of Witmarsum, in the province of Friesland, Holland, is a sacred spot now marked by the



monument shown in the above engraving. Here there stood up to the year 1828 a rickety little house having from the outside more the appearance of a barn. It bore the name, Menno Simon's Old Preaching House, and in the garret was kept an old blue arm-chair, which, according to tradition, was to have been Menno's own chair. The correctness of these traditions both as to the age of the house and of the chair cannot be clearly established, but Prof. de Hoop Scheffer has established beyond doubt that on this spot Menno, immediately after his renunciation of his priestly office, took up his abode with Hermann and Gerrit Jansz.

In place of this old building the congregation of Witmarsum erected in 1828 a new house of prayer. However, in the course of years, the necessity of moving the church into the town became evident, and this led in 1876 to the decision to build a new church in Witmarsum.

The last service in the country church was held on December 9, 1877. On the 16th of the same month the congregation moved into the new church. But what to do now with the spot endeared by its past history and associations. A commission representing the congregations of Harlingen, Leeuwarden and Witmarsum took the matter in hand to call upon the Mennonite congregations to join in the erection of a simple memorial stone to mark the sacred spot. The call met with ready and liberal response both in Holland and Germany. The stone thus erected two years after the tearing down of the church was unveiled on September 11, 1879. It bears the following inscriptions:

On the side facing the road: "In memory of Menno Simon, born in Witmarsum, 1496.* Heb. 13: 7.

On the south face: According to tradition, Menno preached here to his first followers.

On the face toward the town: For three hundred years the Mennonites (Taufgesinnten) of Witmarsum gathered on this spot.

On the rear side: 1 Cor. 3: 11.—1536.

*It has since been conclusively established by Prof. de Hoop Scheffer that the year of Menno's birth was either 1492 or 1493.

Schwenkfelder Ladies' Aid Society.

The secretary's report for 1900 of the Ladies' Aid Society of the Schwenkfelder Church of the Upper District is quite encouraging.

The Society, since its first anniversary, held October 22, 1899, has added four new members, which makes the roll of membership 29.

It has held a business meeting once every month, and held one special meeting at the home of one of the members to sew for poor children, members of our Sunday-school.

It has received into the treasury during the year $122.42. This money was received in a number of ways. Besides the monthly dues of ten cents, the members donated to the society $27.06. Donations from friends were received to the amount of $15.60, $12.65 were collected at the anniversary in October, 1899, and $11.60 at a lecture given by Rev. O. S. Kriebel for the benefit of the society; $14.43 were received for work done or articles sold by members of the society. The society sold Schwenkfelder Year Books for which they received $2.08, and did sewing for Perkiomen Seminary, for which $5.45 were received.

Two dollars were given to the Philadelphia Bible Reader's Society, $3.92 were spent for poor children, members of the Sunday-school, $54.90 were given for furniture for a room at Perkiomen Seminary. Besides this money for furniture different members donated carpet and all necessary articles for the room, which made the entire amount a little over $90. $29.07 were paid for the carpet and sofa in the Kraussdale meeting-house, and $5 for tables for the Kraussdale and Hosensack meeting-houses; $25 were given as a gift to a sick member of the society. Besides the articles donated for the room at Perkiomen Seminary $124.29 were paid out during the year, there having been a balance in the treasury of $9.34 from the previous year.

Besides this work, the society has pledged itself to give $25 every year for the next three years to support an orphan in Armenia. This ends the year with a balance of $7.47 in the treasury.

At Two Hundred Years.

On October 19, 1888, a most interesting meeting was held in the Germantown Mennonite church by the descendants of Rev. Dirck Keyser, the first Mennonite minister in this country. It was the occasion of the two-hundredth anniversary of the landing of the ancestor on these shores and settling in Germantown with the Crefeld brethren, who had landed five years before. Upon this occasion an address was made by the late Hon. Horatio Gates Jones. The closing remarks of his address were in these touching words:

Who'll press for gold the crowded street
  Two hundred years to come?
Who'll tread this aisle with pious feet
  Two hundred years to come?
Pale, trembling age and fiery youth
And childhood with its brow of truth,
The rich and poor, on land, on sea,
Where will the countless millions be
  Two hundred years to come?

We all within our graves shall sleep
  Two hundred years to come;
No living soul for us will weep
  Two hundred years to come.
But others then our lands will till,
And others then these seats will fill,
And others here will preach and pray,
But, the same Gospel as to-day,
  Two hundred years to come.

There is in Holland no denomination which is held in greater honor and esteem than the "Mennonieten" or "Doopsgezinden." "Oprecht als een Meniest" (i. e., true as a Mennonite) has become a Holland by-word.—*Adrian von Helden.*

One of the primitive characteristics of Mennoniteism was that of refusing to accept public office. So far as Holland is concerned that has been done away with, and society has thereby been greatly benefited. Nearly a quarter of a century ago in both of the Chambers of the States General (the Dutch Congress) Mennonites have occupied seats. Among the members of the Dutch Cabinet is a Mennonite. Today we find the Mennonites represented in every branch of their state and national offices.

The Germantown Mennonite Church and the Daniel Francis Pastorius house, standing side by side, as they appeared over a hundred years ago. The church remains the same. The Pastorius dwelling is supplanted by a more modern and substantial structure.

LIST OF MENNONITE MINISTERS OF NORTH AMERICA.

NOTE.—It will be considered an especial favor of any one to send us corrections to the following list of Ministers. Name or Address, or where the names of ministers fail to appear. Address Rev. N. B. Grubb, 2110 Marshall street, Philadelphia, Pa.

ARIZONA.

Voth H. H., Keams Canon.

ARKANSAS.

Augsburger John, Stuttgart.
Gascho Joseph, Peach Orchard.
Yoder Jacob, Stuttgart.

CALIFORNIA.

Hege Jacob, Estrella.
Voth J. J., Pasadena.
Wiebe Aaron J., Adelaide.

COLORADO.

Krocker Bernhard, Cable.
Schrock Joseph, Thurman.
Schiegel Joseph, Thurman.

ILLINOIS,

Ackerman J., Gridley.
Albrecht Henry V., Tiskilwa.
Ausburger Noah, Hopedale.
Ausburger Aaron, Gibson City.
Brecher Jos., Fisher.
Bachman Jos., Metamora.
Beachy Daniel, Arthur.
Bechler S., Fairbury.
Beacher Jos., Fisher.
Birky John, Hopedale.
Buercky Joseph, Tiskilwa.
Egle C. R., Flanagan.
Egle John, Sr., Minier.
Egle Joseph, Minier.
Engle Peter, Washington.
Gerber Peter, Low Point.
Gerber Samuel, Groveland.
Gingerich John, Danvers.
Gingerich Chr., Stanford.
Gingrich C. H., Danvers.
Graber Daniel, Morton.
Grieser Daniel, Dewey.
Guengerich John, Danvers.
Hartman Emanuel, Washington.
Hauter Christian, Cullom.
Herschberger Chr., Arthur.
Hostetler Peter, Groveland.
Kauffman Gideon, Arthur.
King Joseph, Yuton.
King Joseph, Carlock.
King Chr., Deer Creek.
Kinsinger John, Carlock.
Kingsinger Joseph, Meadows.
Kingsinger Michael, Washington.
Kingsinger Jacob, Washington.
Lantz Lee, Congerville.
Lehman L. J., Cullom.
Litwiller Joseph, Tremont.
McCulloth John, Morrison.
McGowan James H., Nappanee.
Miller John, Vandalia.
Mosiman Christopher, Flanagan
Nafzinger Daniel, Minier.
Nafzinger Christian, Hopedale.
Neuhauser V., Gridley.
Nice John, Morrison.
Nice Philip, Sterling.
Orendorf D., Flanagan.
Plank D. J., Arthur.
Rediger Joseph, Gridley.
Risser Chr., Sr., Eureka.
Risser Chr., Jr., Eureka.
Ringenberg Jacob, Tiskilwa.
Roop P. W., Tremont.
Roop Christian, Hudson.
Roth Daniel, Morton.
Rutt John, Sterling.
Schmiddt J. P., Gridley.
Smith John, Metamora.
Schertz Joseph, Eureka.
Schertz Peter D., Metamora.
Schertz Peter, Washington.
Schertz Christian S., Eureka.
Schrack Joseph D., Arthur.
Schrock Andrew, Metamora.
Schantz Christian, Congerville.
Schantz Peter P., Yuton.
Shelley Henry L., Oregon.
Shoemaker J. S., Dakota.
Snavely Chr., Shannon.
Sommer Peter, Washington.
Stahley J., Danvers.
Stahley Stephen, Flanagan.
Steinman Daniel, Flanagan.
Stuckey Joseph, Danvers.
Stucky N., Flanagan.
Strubhar Valentine, Washington.
Troyer Emanuel, Carlock.
Unzicker Peter, Cullom.
Vercler Andrew, Meadows.
v. d. Smissen C. H. A., Summerfield.
Yoder Moses J., Arthur.
Yoder A. I., 168 W. 18th st., Chicago.
Zehr Joseph B., Flanagan.
Zehr Peter, Fisher.
Zehr Daniel, Deer Creek.
Zimmerman C. C., Chenoa.
Zimmerman Peter, Roanoke.

INDIANA.

Ausburger C., Lime Grove.
Ausburger D. D., Goodland.
Borntrager M. J., Shrock.
Borntrager M. E., Middlebury.
Borntrager J. E., Shipshewana.
Borntrager Eli E., Shipshewana.
Borntrager M. E., Middelbury.
Bleily Jacob, Nappanee.
Burkholder David, Nappanee.
Burkholder Eli, Ayr.
Burkholder Moses, Nappanee.
Burkholder Daniel, Wakarusa.
Christophel Jacob, South West.
Coffman Samuel F., Elkhart.
Cripe Amos S., Emma.
Coyle J., Fairfield Center.
Egle William, Berne.
Egly Joseph, Geneva.
Egly Christian G., Berne.
Friesner Harvey, Bristol.
Funk John F., Elkhart.
Garber John, Goshen.
Gerig Joseph P., Leo.
Graber Jacob, Loogootel.
Hartzler J. S., Elkhart.
Herschberger Jonathan, Emma.
Herschberger J. ., Middlebury.
Horner J. S., Kokoma.
Hostetler D. J., Goshen.
Hochstetler John M., Emma.
Hochstetler D., Emma.
Hochstetler A. J., Middlebury.
Hygema John, Wakarusa.
Johns Daniel J., Goshen.
Kauffman D. S., Shipshewana.
Kinports Daniel, Clay City.
Kurtz Jonathan, Ligonier.
Loucks Jonas, Wakarusa.
Lehman Peter Y., Goshen.
Lehman Joseph S., Elkhart.
Lehman Yost, Goshen.
Lehman Moses, Emma.
Leichty Christian, Leo.
Lugibill John C., Leo.
Mast E. A., Kokoma.
Mast Jos. E., Middelbury.
Maselin Daniel, Berne.
Mehl J. C., Goshen.
Metzler Noah, South West.
Miller D. C., Plevna.
Miller D. D., Middlebury.
Miller D. J., Middlebury.
Miller Eli S., Shipshewana.
Miller H. A., Shipshewana.
Miller Joseph D., Middlebury.
Miller Manassas M., Middelbury.
Miller Y. C., Shipshewana.
Miller Emanuel, Lagrange.
Miller Jacob H., Goshen.
Mumaw Amos, Wakarusa.
Neuenschwander P. M., Berne.
Nuszbaum John, Berne.
Schwarz Jacob, Berne.
Schwarz Peter, Berne.
Schwarz Chr., Berne.
Schwarz Joseph, Berne.
Schwarz Jacob, Jr., Berne.
Schwarz David, Berne.
Shenk Jacob, Elkhart.
Schenbeck Jacob, Geneva.
Schindler David, Linn Grove.
Slaubaugh John C., Ayr.
Smucker Jonathan P., Goshen.
Sommer I. A., Berne.
Sproll Nobertius, Amboy.
Sprunger S. F., Berne.
Sprunger Christopher, Berne.
Stofer Eli, Hudson.
Troyer Christian, Goshen.
Troyer J. J., Emma.
Troyer D. D., Goshen.
Troyer A. A., Shipshewana.
Troyer Jonas, Middelbury.
Wagler John, Montgomery.
Wagler Peter, Montgomery.
Weaver J. J., Scott.
Weaver Jacob, Shipshewana.

Wildy Henry,. Wakarusa.
Witmer Joseph, Montgomery.
Yoder D. C., Emma.
Yoder Daniel, Linn Grove.
Yoder Elias, Leo.
Yoder Samuel, Elkhart.
Yoder John C., Emma.

IOWA.

Brenneman Peter J., Kalona.
Gerig Chr. R., Merrimac.
Gerig S., Wayland.
Graber Daniel, Noble.
Guengerich Jos. J., Amish.
Gunden John W., Amish.
Hershberger H. H., Sharon Centre.
Miller W. W., Pulaski.
Plank John J., Sharon Centre.
Plank Jonas, Green Centre.
Rever David, Amish.
Roulette Philip, Pulaski.
Schwartzendruber C., Stiles.
Schwartzendruber J. F., Kalona.
Schwartzendruber Eli, Kalona.
Schwartzendruber J. J., Green Centre.
Schwartzendruber S. J., Clarion.
Showalter Chr., Donnelson.
Stuckey Peter E., Wayland.
Weber H., West Point.
Wenger A. D., Oskaloosa.
Werey Christian, Amish.
Yoder Noah D., Wellman.

INDIA.

Ressler J. A., Dhamtari.
Penner, P. A. ———
Kroeker, J. F. ———

LOUISIANA.

Nice Jonas, Roseland.

KANSAS.

Aeby Jacob, Ransom.
Andres John P., Elbing.
Bearg John, Marion.
Balzer P., Fahrland.
Balzer P., Goessel.
Balzer Peter, Buhler.
Baker Benj. P., Moundridge.
Bartel H. H., Hillsboro.
Bauman H., Goessel.
Baumgartner S. S., Moundridge.
Birky J. H., Lund.
Birky J. C., Lund.
Borntrager J. J., Hartford.
Borntrager C. E., Partridge.
Borntrager J. D., Haven.
Book David, Woodbine.
Brunk George R., Canton.
Buhler B., Buhler.
Buller Peter, Goessel.
Buller J., Newton.
Buller Peter, Newton.
Classen Peter, Newton.
Classen D. D., Hillsboro.
Classen Ed., White Water.
Cooprider Matthias, Canton.
Cornelson Abrahm, Durham.
Diener D. A., Canton.
Dirks Tobias F., Pawnee Rock.
Dirks Peter H., Pawnee Rock.
Ediger Franz, Buhler.
Ehrlich Jacob, Marion.
Epp John, Newton.
Erb Tillman M., Harper.
Ewert W. J., Hillsboro.
Foth John, Hillsboro.
Franz Gerhard, Buhler.
Funk J., Hillsboro.
Flaming P., Inman.
Flickinger J. J., Pretty Prairie.
Funk John, Miltonville.
Gaeddert D., Buhler.
Galle William, Moundridge.
Gerber David, White Water.
Gerbrand John, Hillsboro.
Goerz David, Newton.
Goerz Peter, Inman.
Goerz Heinrich, Lehigh.
Goering Jacob D., Moundridge.
Good Andrew, Harper.
Graber John G., Pretty Prairie.
Graber Peter A., Pretty Prairie.
Hamilton B. F., Peabody.
Harder Gustave, Brainerd.
Harms J. F., Hillsboro.
Harms G. N., Elbing.
Harms A. B., Elbing.
Harms A. H., Elbing.
Harms Abraham, Hillsboro.
Harms John P., Elbing.
Hartzler Alfred, Sherman.
Heidebrecht P., Sparta.
Herschey J. H., Olatha.
Hirschler J. S., Hillsboro.
Holdeman J. A., Homestead.
Horst M. E., Newton.
Huber Cornelius, Hillsboro.
Huxman Julius, Utica.
Kauffman D. D., Hartford.
Kauffman N. R., Moundridge.
Klaassen Abr., Hillsboro.
Kilever G., Sparta.
Krehbiel Chris., Halstead.
Krehbiel C. E., Halstead.
Krehbiel P., Moundridge.
Krehbiel, Val., Moundridge.
Krehbiel H. P., Newton.
Kuhns A., Neutral.
Landis George, Canton.
Miller C. W., Canton.
Miller S. S., Monitor.
Miller John L., Monitor.
Miller John J., Haven.
Mischler Jonathan, Ness City.
Mueller John, Marena.
Neufeld John, Inman.
Nickel Heinrich, Elbing.
Nickel G. P., Hillsboro.
Nisly Eli, Partridge.
Nisly John, Haven.
Oyer Joseph, Sterling.
Pauls Jacob, Inman.
Penner J. W., Hillsboro.
Penner H. D., Hillsboro.
Plaenert John, Hillsboro.
Ratzlaff P., Sparta.
Ratzlaff A., Buhler.
Ratzlaff J., Farms.
Regier C. H., Elbing.
Regier J. W., Elbing.
Richert P., M. D., Goessel.
Richert Peter, Goessel.
Richert Jacob, Lehigh.
Richert Cornelius C., Lehigh.
Roth John, White Water.
Rupp Heinrich, Marena.
Schmidt Daniel, Lehigh.
Schmidt Jacob, Pawnee Rock.
Schmidt Jacob, Ness City.
Schmidt David, Roxboro.
Schmidt P. H., Elbing.
Schmucker Jacob, Sterling.
Schrack Noah, Yoder.
Schrock O. C., Seldon.
Schroeder J., Elbing.
Shenk Michael, Terryton.
Shellenberger E. M., Ransom.
Shellenberger A., Moundridge.
Steckley John, Hartford.
Stucky John J., Moundridge.
Stucky Peter, Mounridge.
Stucky Fritz, Brainerd.
Stutzman Jacob J., Monitor.
Suderman A., Newton.
Suderman Leonard, White Water.
Toews Jacob, Newton.
Toews J. R., Newton.
Ummel Abraham, Ransom.
Unruh Benjamin, Hillsboro.
Unruh H. D., Sparta.
Unrau Peter, Goessel.
Voth Peter, Goessel.
Voth Peter R., Lehigh.
Voran Christian J., Moundridge.
Wall Peter, Buhler.
Wedel C. H., Newton.
Wedel C. P., Lehigh.
Wedel Tobias P., Moundridge.
Wedel Cornelius, Goessel.
Wedel John H., Moundridge.
Weaver John M., Hesston.
Weaver David, Newton.
Wiebe Heinrich, Hillsboro.
Wiebe Jacob A., Hillsboro.
Wiebe Peter A., Hillsboro.
Wiens Abraham, Inman.
Wiens Jacob B., Lehigh.
Winey Caleb, Peabody.
Winey Jacob L., Peabody.
Woelk A. A., Goessel.
Yoder Charles, Monitor.
Zimmerman John, Inman.
Zimmerman Jacob, Inman.
Zork D. D., Newton.

MANITOBA.

Baerg Peter, Steinbach.
Baerg Peter, Hochstadt.
Bergen Abraham, Altona.
Bergen Isaac, Altona.
Cornelson Abraham, Hochstadt.
Derkson Henry, Chortitz.
Dueck Jacob, Hochstadt.
Dueck Abraham, Hochstadt.
Doerkson Abraham, Altona.
Dyck Peter, Gretna.
Enns John, Morris.
Epp Kornelius, Altona.
Epp Peter, Rosenfeld.
Ewert H. H., Gretna.
Ewert Benjamin, Gretna.
Friesen John, Reinland.
Friesen Jacob, Reinland.
Friesen John K., Morris.
Friesen Henry, Chortitz.
Friesen John, Altona.
Friesen Isaac, Rosenfeld.
Friesen Peter, Winkler.
Friesen Cornelius, Chortitz.
Friesen John M., Altona.
Funk John, Altona.

Giesbrecht Isaac, Altona.
Giesbrecht Peter, Hochstadt.
Giesbrecht William, Steinbach.
Harms Peter, Reinland.
Hoeppner Jacob, Winkler.
Isaac Abraham, Hochstadt.
Klaassen Abraham, Morris.
Klaassen Peter, Reinland.
Klippenstein John, Altona.
Krocker Jacob, Morris.
Krocker Peter, Morris.
Loewen Peter, Steinbach.
Neufeld John, Chortitz.
Neufeld Gerhard, Winkler.
Penner Martin, Steinbach.
Peters Cornelius, Reinland.
Plett Cornelius, Steinbach.
Reimer Peter, Steinbach.
Sawatzki Franz, Winkler.
Schroeder Abraham, Altona.
Stoesz Cornelius, Hochstadt.
Stoesz David, Chortitz.
Toews Peter, Hochstadt.
Toews P., Hochstadt (Bergfeld).
Warkentin John A., Winkler.
Wiebe Abraham, Reinland.
Wiebe John, Reinland.
Wiebe Peter, Reinland.
Wiebe Gerhard, Winkler.
Wiens Jacob, Reinland.
Wohlgemuth A., Steinbach.
Wohlgemuth Heinrich, Clear Springs.
Zacharias Peter, Reinland.
Zacharias Peter, Plum Coulee.

MARYLAND.

Baer Henry, Hagerstown.
Baer Adam, Hagerstown.
Beachy Joel J., Grantsville.
Brenneman J., Grantsville.
Ebersole Abraham, Clear Springs.
Gelinet H. M., Grantsville.
Gsell David, Clear Springs.
Hertzler Isaac, Longgreen.
Horst Michael, Maugansville.
Keener George, Cearfoss.
Miller J. C., Leitersburg.
Miller Jacob, Grantsville.
Miller Joel J., Grantsville.
Miller Peter, Oakland.
Shank David, Ringgold.
Yoder Moses, Grantsville.

MICHIGAN.

Beery C. C., Caledonia.
Detwiler C., Brutus.
Keim Peter Logan.
Lehman D., Fair Grove.
Litwiller P. B., Newark.
Litwiller Jacob, St. John's.
Nafziger Christian, Sturgis.
Rupp Peter, Berne.
Speicher J. P., Logan.
Weber Isaac, Bowne.
Wenger Christian, Dutton.

MISSISSIPPI

Miller Benjamin, Gibson.
Tschopp Andrew, Gibson.

MINNESOTA.

Balzer J. J., Mountain Lake.
Becker John, Mountain Lake.
Buhler Abraham, Mountain Lake.
Dick Bernard, Butterfield.
Ewert A. D., Bingham Lake.
Fast Henry, Sr., Mountain Lake.
Fast Henry, Jr., Mountain Lake.
Fast Gerhard, Mountain Lake.
Fricke F. C., Perrington.
Friesen Jacob, Bingham Lake.
Gascho Jacob, Fulda.
Gerber Joseph, Mountain Lake.
Geiser Joseph, Fulda.
Harder David, Butterfield.
Harms Jacob, Mountain Lake.
Hubin Daniel, Kimel.
Janzen Jacob, Mountain Lake.
Jantzi Joseph, Adrian.
Kintzi H., Butterfield.
Linscheid Jacob, Butterfield.
Neufeld Gerhard, Mountain Lake.
Nickel Theo., Mountain Lake.
Oswald Peter, Fulda.
Peters Dietrich, Mountain Lake.
Quiring Henry, Lamberton.
Rahn Gerhard, Mountain Lake.
Regier H. H., Mountain Lake.
Reimer Heinrich, Mountain Lake.
Rupp John, Awoka.
Schantz Joseph, Fulda.
Schultz John, Mountain Lake.
Schultz Peter, Mountain Lake.
Siemens Jacob, Mountain Lake.
Toews N. F., Butterfield.
Voth Heinrich, Bingham Lake.
Waelde Dietrich, Mountain Lake.
Wall Aaron, Mountain Lake.
Wall Henry, Mountain Lake.
Wiens Johan, Bingham Lake.

MISSOURI.

Driver D. F., Versailles.
Driver Joseph, Versailles.
Hartzler J. J., Garden City.
Hartzler B. F., East Lynne.
Hooly Daniel, Garden City.
Johnson L. J., Cherry Box.
Kauffman Daniel, Versailles.
Kauffman Daniel, Garden City.
Kauffman W. W., Cherry Box.
King I. B., Garden City.
Kreider John M., Palmyra.
Lehman P. P., Alvin.
Miller Andrew, Holden.
Miller Levi J., Garden City.
Moyer M. S., Excelsior.
Rychner Henry, Holden.
Smith J. B., Garden City.
Shenk Andrew, Oronogo.
Weaver Joseph, Oronogo.
Wenger A. D., Garden City.
Yoder D. F., Garden City.
Zerr Christopher, Quincy.
Zimmerman Peter, Garden City.

NEBRASKA.

Abraham John, Bradshaw.
Augsburger D. D., Aurora.
Beller John, O'Neill.
Buerky Jacob D., Wisner.
Epp John P., Henderson.
Epp Heinrich H., Henderson.
Epp Peter P., Henderson.
Epp Gerhard, Henderson.
Ernst John, Chappell.
Ernst Christian K., O'Neill.
Fast Jacob J., Lushton.
Friesen Peter J., Henderson.
Gascho Joseph, Seward.
Gerber Valentine, O'Neill.
Hershberger P. P., Schickley.
Jansen John, Beatrice.
Krocker Bernhard, Henderson.
Lapp Daniel G., Juniata.
Miller J. C., ———.
Nunemaker J. M., Rosedale.
Oesch Andrew, Aurora.
Pankratz Peter H., Henderson.
Penner John II, Beatrice.
Penner John III, Beatrice.
Penner Gerhart, Beatrice.
Penner Henry F., Lushton.
Penner J. H., Hoag.
Peters Isaac, Henderson.
Peters Dietrich, Henderson.
Peters Dietrich D., Henderson.
Ratzlaff Henry, Jansen.
Regier Peter, Henderson.
Regier John J., Henderson.
Rediger Christopher, Aurora.
Rediger Joseph, Milford.
Reimer Peter, Beatrice.
Schiffler Albrecht, Roseland.
Schlegel Joseph, Milford.
Schroder H. P., Hampton.
Stauffer Abraham, Roseland.
Stauffer Jacob, Milford.
Thiessen William, Jansen.
Thiessen Wm., Jansen.
Wall Cornelius M., Henderson.
Wiebe H., Beatrice.
Yoder Yost H., Bertrand.
Yoder Yost D., Bertrand.
Yoder Moses D., Bertrand.
Yoder S. H., Lexington.
Yoder Henry, Blue Springs.
Zimmerman J. H., Beatrice.

NEW YORK.

Jause Joseph, Lewis County.
Krehbiel Jacob, Clarence Centre.
Lehman Peter, Beaver Falls.
Moser John, Kirschnerville.
Rogui Christian, Croghan.
Rogui Jacob, Croghan.

NORTH DAKOTA.

Bartel John D., Moscow.
Borntrager Eli J., Island Lake.
Weirich Eli D., Island Lake.

OREGON.

Bachman H. A., Dallas.
Christner Peter, Eugene.
Gerig P. J., Fruitland.
Kauffman Jonas, Needy.
Kauffman Joseph, Needy.
Kropf Daniel J., Needy.
Miller J. A., Needy.
Mishler Jacob D., Eugene.
Rich John, Salem.
Rich John, Willard.

Roth Jacob, Albany.
Schrag Jacob, Irving.
Schrock David, Needy.
Steiner C. B., Salem.
Troyer Amos P., Barlow.
Yoder L. J., Elmira
Yoder Levi, Eugene.

ONTARIO.

Albrecht John, Newton.
Baechler Christian, Zurich.
Bearss Gilbert, Sherkston.
Bender Jacob, Tavistock.
Bender Jacob M., Tavistock.
Bowman Samuel, Berlin.
Bowman Enoch, St. Jacobs.
Bowman Tobias, St. Agatha.
Bowman Moses C., Manheim.
Bowman Moses, Manheim.
Boshart Joseph, Baden.
Burkholder L., Box Grove.
Cressman Amos, New Hamburg.
Cressman Menno, New Hamburg.
Detwiler Henry, Blake.
Erb Moses, Berlin.
Gascho John, Baden.
Gascho John J., Zurich.
Gascho Chr., Baden.
Gehman Soloman, Blair.
Gingrich Jacob, Preston.
Hallman Isaac, Listowell.
Hallman E. S., Berlin.
Hoover John G., Struffville.
Hoover Samuel R., Jr., Markham.
Hoover Moses, Selkirk.
Hunsberger Daniel, Jordan.
Jantzi Joseph, Topping.
Jantzi Michael K., Tavistock.
Jantzi Peter G., Wellesley.
Johnson Abraham, Stevensville.
Kennel Michael, St. Agatha.
Kipfer Andrew, St. Agatha.
Kipfer Solomon, Newton.
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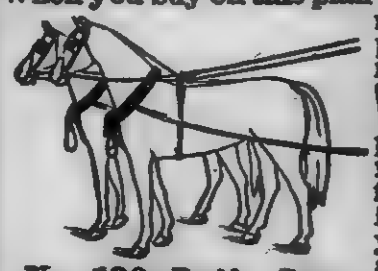

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The Alpine Horn and its Lesson.

One of the never-to-be-forgotten experiences of our Alpine travel last summer is the echoed music of the Alpine Horn and the Swiss Yodlyn (Ye-o-eo-o-leo-leo-leo-ye-ho-le-o). Above where I stand comes a reply, clear and musical, mellowed by distance, the yo-e-ho-o-leo, is returned, and scarcely ceased ere it was taken up, away across the valley, by an answering voice, so faint in the distance that it quavers like a flute on the ear. The music may be coarse as you hear it sung by the Swiss, but the echo that wafts it aloft sweetens and softens it until it is beyond surpass, only in heaven, as the sound dies out in the distance. So, too, climbing among the higher peaks of the Alps we are suddenly startled by pure, sweet notes rising and filling the air, like the strains of sweet celestial harmony. Clearer than any piano note, finer than any that ever thrilled from violin strings, more resonant than any peal of bells, richer than any organ swell, it entrances the senses. As the listener pauses to hear, the whole mountain seems full of it, pulsing and throbbing with its burden of song. One begins to think that heaven's sweetest music has come down to greet and elevate or transport the weary traveller. We finally pass on down, and suddenly we come upon the origin of this sweet, unearthly music. By the roadside sits a simple and forlorn-looking mountaineer with his Alpine horn, a big wooden instrument, ten or twelve feet long, the flaring end of which fits into a box like a hopper. He blows a mighty blast, but the sound thus produced is rasping and painful to the ear. Yet it is this rude horn, blown by the simple mountaineer down in the valley, that produces the celestial music far aloft among the summit peaks.

And so, Sophia Bronson Titterington points out the lesson: When a soul, sinning and repenting here below, utters a cry for pardon and salvation, the minor, wailing notes have no music to an earthly, unsympathetic ear, the sound is gathered and echoed to the heights where our God listens to the prayers of the needy suppliants, and the echo swells into the grand joy music of heaven. The music must be started on earth to find an echo in heaven. The angels catch the strain and the golden harps sound forth the wonderful melody of joy and praise to the Saviour of the world. "There is joy in the presence of God over one sinner that repenteth."

N. B. GRUBB.

Sober Reflections.

No one is called to a higher place unless one is wanted and can be used in a lower place.

Red on a railway signal denotes danger. The same on a man's nose. Better stop when you see the first warning.

Put yourself on God's doorstep of mercy, like the newsboy throws the morning paper on your doorstep. Then you'll be taken in.

Being peculiar does not make us holy, but being holy does make us peculiar. Our peculiarity is not so much in dress, manners and external appearances, as in inward and outward holiness.

Never make fun of a crank. It takes courage and brains to be a crank—not everybody has them. A crank is one who swims against the tide; any fool can drift. Columbus was a crank. Edison was a crank. It takes a crank to make a machine go.

The average churches of to-day contain many deadheads. They are not able to contribute to the church, but they are able to attend the circus or the county fair, and take their whole family. They will go twenty or more miles to attend a circus or a fair, but they cannot go two miles to the church. Many will go through midnight darkness to attend the lodge, and it is just lovely, but they cannot go to church through the rays of a noonday sun. The lodge dues and insurance are all paid up, but they never pay anything to the church.

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GENERAL BEGINNINGS, AND CONTINUING STREAMS.

At Kaiserswerth, the humble village in Germany, we may for a moment take our station. We look backward to the establishment of the Female Diaconate in the Apostolic Church, and the references to it in the New Testament; to its extended usefulness in the early centuries, particularly in the East; to its gradual disappearance as the Church receded from its Apostolic simplicity and fervor, and the hierarchy grew; to the perpetuation of the thought through a line of witnesses in the centuries in which it was suppressed; to the suggestions concerning its re-establishment made at the Reformation; to the vague foreshadowing of its reappearance in the Roman Catholic Order of Sisters of Charity founded by Vincent de Paul, and in the parish deaconesses among the Mennonites in Holland, to the impulse afforded by the necessities of the sick and wounded soldiers of Germany during the Napoleonic wars, and the gradual awakening of the German minds to the fact that, central and most important as family life is for the activities of Christian women, there are crises when her services are demanded also in other spheres; to appeals of Baron von Stein for the establishment of an institution of Protestant Sisters of Mercy; to the zeal and example of Amelia Sieveking in a cholera epidemic in Hamburg, and the Woman's Relief Association which she founded; to the labors of Elizabeth Fry in England in her visits to the prisons, and to the personal contact with her work into which Fliedner had come during a visit to England in behalf of his impoverished congregation; to the regular visitations to the Dusseldorf prison, which he had undertaken in emulation of the work of Elizabeth Fry; to the Rhenish-Westphalian Prison Association that had sprung up; the Magdalen Asylum opened in a small building in his garden, for discharged female convicts, whom no one else would harbor; the school which followed for neglected children, and the demand for devoted women for teachers; the expansion of pastoral activity and the need of women's help in the hospitals, and the care of the sick at home; and to the practical application of the theoretical principles of the Female Diaconate that scholars had been recalling to the attention of the Church. All these streams met at Kaiserswerth, to proceed as a vast river of blessing throughout the world.—*Deaconess Advocate.*

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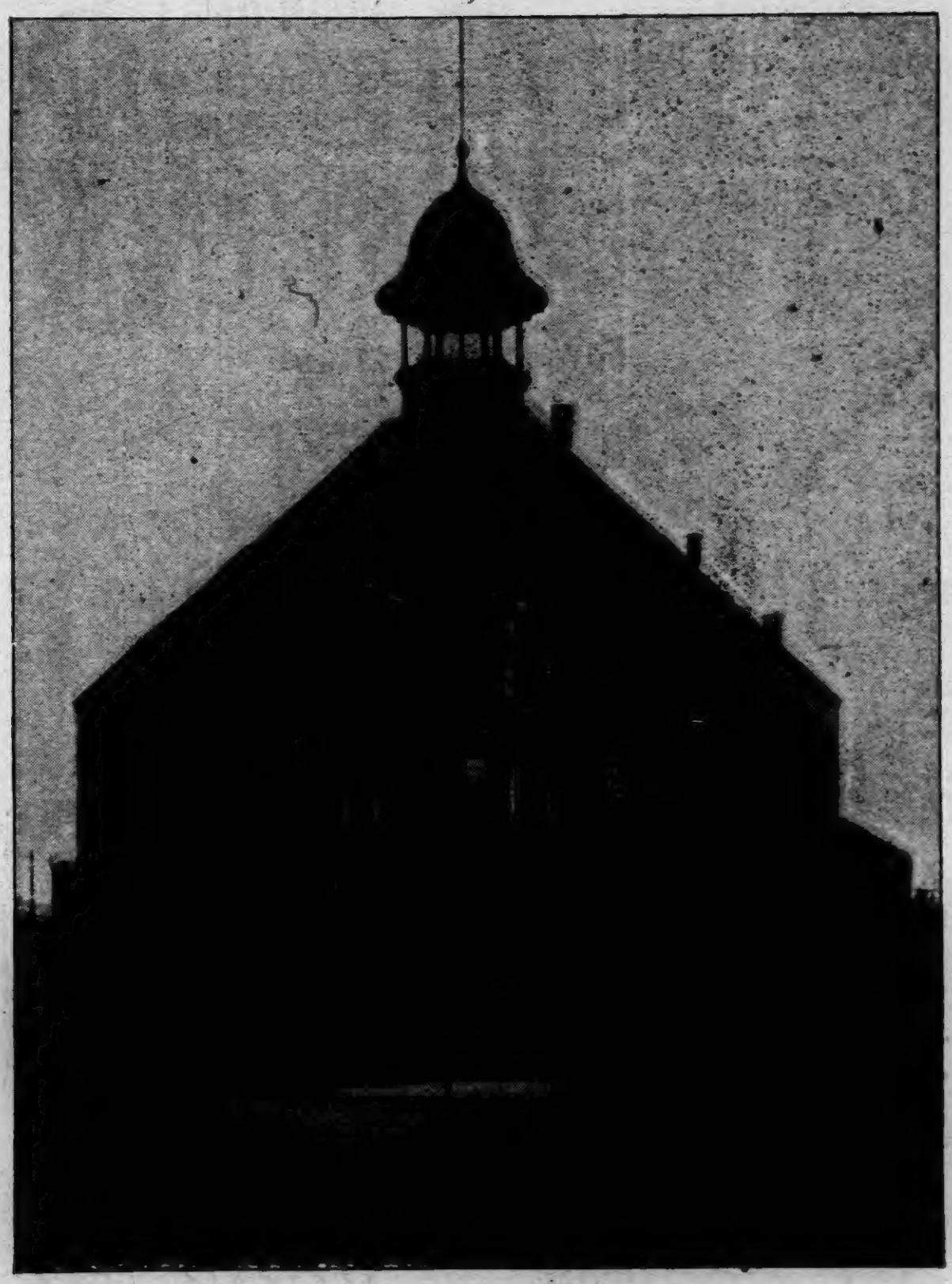

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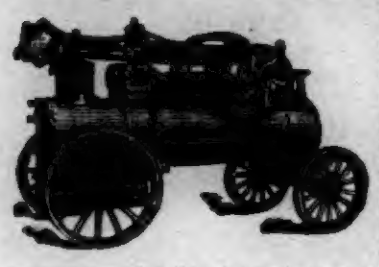

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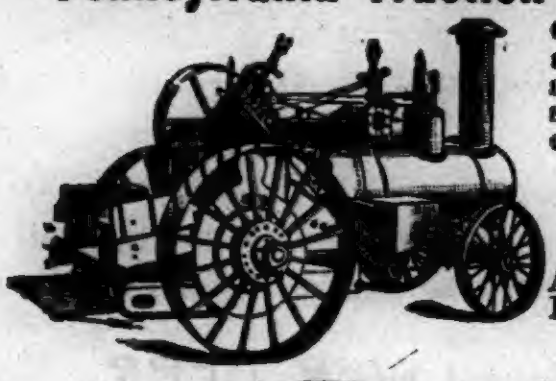

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